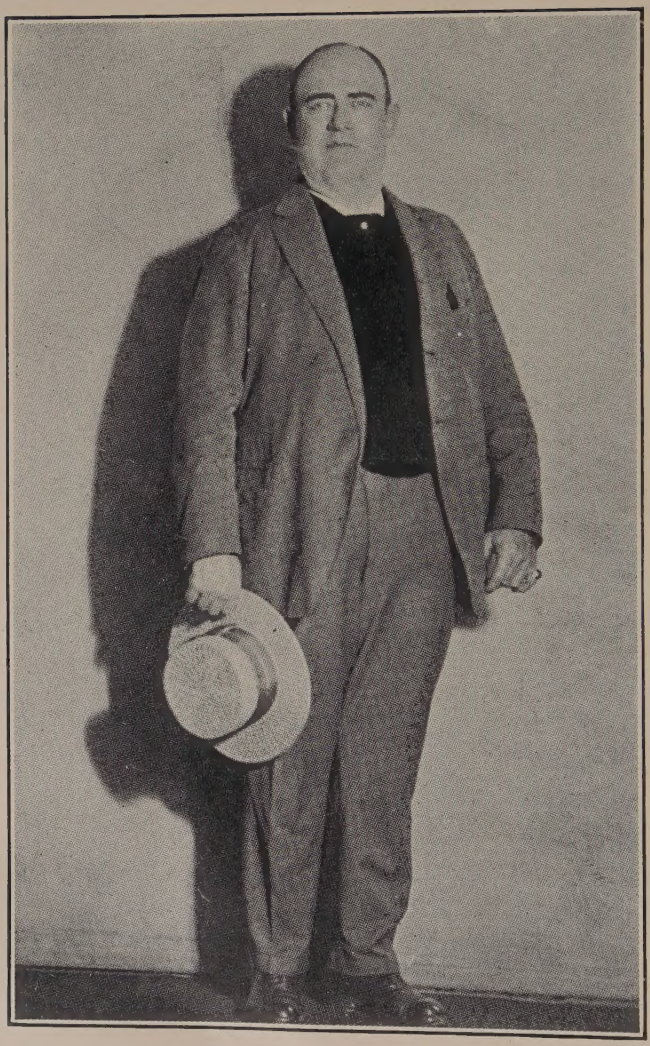
EVOLUTION AND JESUS CHRIST

BY CHARLES W. BROWN PH.D.



CHARLES W. BROWN

EVOLUTION

AND

JESUS CHRIST

[LIFE'S COLOSSAL MYSTERY]

BY

PROFESSOR CHARLES W. BROWN

FAMILIARLY KNOWN AS

"CHARLEY BROWN"

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DEDICATED

TO

MR. AND MRS. WALTER BOURGEOIS

PHILANTHROPISTS, HUMANITARIANS AND EDUCATORS,
WHOSE SELF-SACRIFICES AND LABORS OF LOVE
WILL BE MORE HIGHLY APPRECIATED
BY THE COMING GENERATIONS

WHILST HUMAN INTELLIGENCE HAS MORE MATURED,
AND IS THEREFORE RICHER IN WISDOM, AND FAITH,
THEIR GENEROSITY AND TENDER SYMPATHY, AT THIS
PSYCHOLOGICAL MOMENT, HAS MADE POSSIBLE THE
PUBLICATION OF THIS THOUGHT-REVOLUTIONIZING
VOLUME.

THE AUTHOR

38437

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PREFACE

"Prove all things and hold fast that which is good" is the very essence and the guiding principle of the present age.

The contents of this book is arranged as a sort of Spiritual bear-trap, prepared, placed and offered as a blessing in disguise. A trap that is cautiously designed and craftily set — and baited — with Kaiserism and German philosophy. Camouflaged round about with the well-established facts of the doctrines *of* evolution which are literally true, as true as the multiplication table though spiritually dead. Its purpose is to catch the "weary and heavy ladened" souls of men in this age of intellectualism, where Jesus Christ is not known, as He should be. Only one condition has been complied with when we have come to the Master; two others are necessary; submission and discipleship. We *must* bear His yoke and *must* learn of Him. Both of these things are included in His teaching. Coming and learning and service are equally important conditions in the attainment of the coveted REST. What can and does change the whole mental outlook of mankind, and the only universal remedy that will ever be known, is personal contact with the Lord Christ. As long as He is only known by hearsay, one description may perhaps do as well as another, but genuine *personal acquaintance* with Him — whether it comes in sudden vision or steals more gradually upon the soul — explains all mystery

and dispels all the mist of phantasy forever. The soul that has seen Him, and *knows* His love, can never again believe any of the tangled tales of any philosophy that leaves Him out. It is *personal* contact with Christ that ultimately brings conviction of every fallacy in the universe, that is opposed to Him, and the trench warfare of argument assailing them statement by statement, consequently, this causes the author to attack, not only Kaiserism, but the whole system of thought which leaves Christ out of the question.

On the whole, this volume, like certain books of the Bible, the casket which contains the sure Word of God, can be read again and again with some profit to the soul, seeing it treats upon many aspects of truth, both in Revelation and Science. Especially so, as there are many subjects of vital importance just touched upon in miniature to excite attention to a further study of their realities and because there is much brand new and perhaps valuable information which is concentrated to the very limit.

In fact, a procedure of "once overism" would be thoroughly unreasonable, as much so as it would be to put a baby into an ice-box and then expect it to sweat. Or to glance through an English Grammar but once, expecting to understand all of the technicalities of grammatical construction in the eight parts of speech, or the fundamental laws of language. Prudence, however, should be taken into consideration, seeing, that the book makes no blasphemous claims of being on an equal plane with the Bible, or even the most insignificant of Scientific authority.

One of the aims of the book is to give an account of the origin and development of the leading Scientific ideas of the Old Testament — showing the progressive revelation, as it has been brought to view through the untiring efforts of modern Biblical study. Showing also, there is no evidence that the higher religious ideas of the Pentateuch were current among the early Israelites. Ideas that were first clearly expressed by the eighth-century prophets. Humanity — according to those Spirit-taught individuals — has a common destiny. The righteous being "making many righteous." The righteous being must impart his qualities and knowledge to other people. The righteous people must then spread that divine quality till it reaches all mankind. Consequently, the type of religion which this book proclaims is along that order and, not only opposes the exploiting of religious leaders, but it opposes exploitation of every brand — whether by Kaisers, the aristocracy, the military feudal cast, or the money power.

Naturally the question of supreme importance to our study is the place of Jesus Christ in relation to the universe, in what was in the beginning, what is at present, and what will be in the future. On the basis of this Scripturally — Scientific hypothesis, both Kaiserism and organic evolution are used to the Glory of God through Jesus Christ. To the Worldling and to the Christian, as well as to the Student of religion no questions can be more vital than (1) How Jesus stood in relation to the exploiters of religion in His own day; (2) How He embodied, according to His own words, the very essence of the Nature of the

Being of God; for He fixes our thoughts upon Himself as the Revealer of the Father, the Accomplisher of His work, the One in whom God's righteousness is manifested, as well as the fullness of His love, — the One who, in His ways, His words and His works, "declared" God to men, and exhibited in His own person what "a man" was to be, for and towards God, according to God's purpose in Creative evolution. (3) When and how the influence of Jesus is to be manifested in the present struggle between true Christian and military exploitation.

The Divinity of Jesus shines forth from every page of the Gospels. Equally so, that of His Deity, though the mystery of its revelation is more profound. No mortal has known or can know the Deity of Jesus through flesh and blood. That must be revealed unto them, as it was unto doubting Thomas, the first mortal who ever proclaimed Jesus, as God, John 20–28. Our view of the matter is that the Deity of Jesus, "Very God of Very God," clothing Himself in a human body, and expressing His own heart to the human race, is the greatest mystery ever offered for consideration, notwithstanding it may not be complicated with more intrinsic profundity than great mysteries in nature.

How that two specks of protoplasmic jelly, two hundred times too small to be observed with the unaided eye, are able to fuse into one cell, and start the amazing process of cell division, is another stupendous mystery. That such a fusion of the smallest elements of an organized body, should pass through its embryonic state, repeating the

history of its ancestral development, coming forth in due season as a George Washington or Abraham Lincoln, seems a mystery too great to believe. It is not so much a mystery, however, that Christ spoke with the authority of His personality, — and that His word remains forever, when we take into account the dilemma which permeates the whole universe.

On the whole here is the phenomena to resolve: the fact that this Man's personality is the touchstone of hearts, and it is going to succeed in making our human souls an appendage to His own. In other words, it is time now to project our view of Jesus on the background of the ideal of life which somehow along of manhood is striving for. Does He stand the test, or look we for another? He Himself puts the question, offering Himself thus as a candidate, whom we, according to our insight, are free to take or leave. Nothing could be fairer or more above board. He calls Himself the Son Man; He arrogates nothing higher because, if He had, it would have handicapped the very truth which He came to reveal. Thus by His very use of the term, He has demonstrated, point by point, His conception of manhood life and character. Once indeed He is reported to have asked a man whose eyes He had opened, "Dost thou believe in the Son of God," and when the man asked, "Who is He Lord, that I might believe in Him?", He answered, "Thou hast both seen Him, and it is He that talketh with thee." But this is not an arrogation, it is a revelation to one whose opened eyes and heart are ready. And, in the spirit of this technical difference, this work comes to mankind.

As to the history of any individual soul, the moment there are actual repentance, plus a genuine faith in Jesus Christ, that moment there is life, and the soul is brought into the presence of God, as having to do with Him, but has to learn what the life is in its various phases as presented in Holy Writ, and to find out experimentally deliverance from the power of sin, and enjoyment of the perfect love that casts out fear. This under the government of God is usually a question of time; for we do not readily come to the end of ourselves.

It must be loudly asserted, however, and often repeated, that Jesus Christ, to one who trusts Him, and understands the process of Evolution, becomes a million times more precious than otherwise. For in Him, they find the solvent of the incomprehensible, the unfathomed, and transcendental. In fact, the explanation of the Universe, and the Power Beyond. For a Christian Evolutionist, it is no longer the day of Messiah's manifested Glory upon the earth that forms their characteristic hope, however blessed for souls to look forward to this. Moreover, in communion with Him, the born, — anew, evolutionist finds in Christ Himself what is infinitely more blessed, a personal *object* for his heart, as well as a positive present portion in the place in Which He occupies, while looking forward to see Him "as He is."

This should be said, and said, and then said, for, to all worldly people, and many Christians, the mission of the Church on this earth is to make the world better. Whereas, nothing could be more human in its philosophy, or contrary to the revealed mind of God. The mission of the Church, — the most important thing that anyone could

know, — is to preach Christ to the lost, and edify those that are saved through believing the Gospel. And the believer is brought in consequence into relationship with God, and that as the result of Jesus' death for them, they should walk in newness of life, and serve in newness of Spirit.

The cross was death to the religious Saul of Tarsus, the zealous persecutor of believers, it was then, as now, a stumbling block to the Jew, an offence to the Judaising teachers, but through suffering persecution they experienced the Glory of God.

Oh, that every soul would apprehend this, then there would be a new order of things. Alas! there was no truth that sooner became a dead letter in Christendom. And how many Christians nowadays, thro the effects of theological traditions, really know nothing of it?

Faith, in Jesus Christ, as God's declaration of Himself to the soul of man, answers in full, the question of our earth's atmosphere. No phenomena throughout all this universe, as far as we know, can so clearly illustrate faith. What the atmosphere of our earth is, to rays of natural sunlight, — faith in Jesus Christ, — equals in the human soul. The sun transmits lights, in the form of energy, to the surface of the earth through the atmosphere, and the atmosphere holds it here. Thus the heat of the sun is in a certain sense entrapped, and held in the atmosphere. Likewise, faith in Jesus Christ, stops and seizes upon the power of God. Light is constituted of three rays. These rays are distinct from each other. They do not form three lights, but three rays and one light. Equally so the persons in the Trinity, one distinct

from the other. They do not form three Gods, but three persons and one God. No one ray without the other two is a light, — no one person without the other two is God.

On the top of a high mountain the temperature is found to be colder than on lower levels. The amount of sun radiation, technically called insulation, that falls upon the given surface on the mountain is the same as that which falls upon the valley; and so if the heating effect is much less it must be due to some cause, other than the number of heat rays intercepted. Everyone knows that the higher up one goes, the poorer and thinner becomes the atmosphere; and everyone ought to know, that the weaker one's faith in Christ, the poorer becomes their Spiritual experience. Were it not for the atmosphere which has absolved sun rays, and keeps the heat from immediately passing into space, there would be no life on this planet. Moreover, were it not for faith in Christ, the human race, would yet be in the Spiritual condition of the Hottentots.

The author of this work need hardly remind the reader that Jesus Christ Himself, is the All and All, of all things in this universe. Figuratively speaking, He is bear-trap spoken of at the beginning of this preface. Hence, we stress the fact that the Science and the Knowledge of the Process of Evolution makes Christ more precious to some.

Particular attention is invited to the scientific order of the topics, to the absence of unnecessary detailed explanations, to the method of combining analogy and psychology and eventually get-

ting there with the knockout wallop. Fundamentally so, because the climax of the last chapter is such an advance of thought, that each new idea, each new proposition leads the mind into something higher, stronger, more beautiful, or more eternal and impressive than at first. It has been found that the impression made by this climactic advance is far more powerful than saying the chief thing first; because the mind becomes stimulated as we rise from strength to strength.

One of the chief subjects of this extremely complex and peculiarly spectacular evolutionary volume, is the extinction of over-specialized, blood-crazed militarism as it has existed, and still exists on this planet. The author, however, lays no claim to adhering strictly to the topic.

This theme of full-orbed Kaiserism is studied by aid of results of science and research which have accumulated so rapidly during the lifetime of the present generation and translated in a style that champions the cause of the under dog in the fight. In fact, in a style which appeals especially to the common people.

The various other subjects have necessarily been brought forward in order to accomplish the purpose for which the treatise was written, namely, the express purpose of popularizing modern knowledge in many of its branches, among the masses, and among the Christians who place a premium upon the ignorance of all natural phenomena.

Moreover, to allure them to Jesus Christ, who in contrast to those who seek their own, to the World's so-called, great ones, — has the only panacea that can cure and satisfy mortal minds.

He, Himself, is the universal remedy, and there can be no preposition between. In deed and in truth to the Christ, whom in the very nature of all phenomena, both seen and unseen, is the only Individual that is bound to conquer, or is Worthy, to open the "Seven — Sealed Book," the Roll of Life's Destiny through Time and Eternity — Revelation of God's Councils and Mysteries of the past, from the Amoeba to Man, present and future of all that's to be displayed in this universe.

Every one of the chapters is a by-path in both the natural and supernatural spheres, introduced in such a manner that some may sit up and take notice when they never would otherwise.

It will no doubt become evident to the reader after observing and apprehending the preface and introduction, that there is a line of thought running throughout the book, notwithstanding that it may appear to those not religiously or scientifically inclined as a winding underground river, which flows upon the surface at times, while at other times, beneath the ground. To ascertain the truth of this, one must needs study each chapter separately and read to the end.

The manuscript of this more or less scientific prophecy which has come true to the very letter was completed, with the exception of a number of the more spiritually-minded pages, quite a few months before the Armistice was signed. That accounts for the strenuous and "dare-devil" attacks upon the Spirit of Militarism. The author, being too old and worn out to fight with the Colors, did his "bit" during America's part in the World War, as a soap box orator on Broadway, usually

speaking under the auspices of that highly patriotic association, The National Security League, a most dexterous squadron of fighters, combating and beating German Propaganda to a frayed edge.

At that particular time however certain difficulties were encountered which hindered its publication. Embarrassments, which have lasted from then until now, seeing that book publishers are loath to publish books which deal upon a number of subjects.

It is true that the work touches upon a number of different subjects, but none, however, except those which are absolutely necessary. For example, a person may understand the whole process of inorganic and organic evolution, and yet not be informed as to the origin of the Creation Stories of our Bible, consequently they will never be clear in their own minds, until the facts concerning both are properly set forth. Hence, the going into detail of much that could not be left out.

It is hoped that the reader may be sufficiently interested by what is said in the various chapters, to desire to pursue the study further by means of other books, such as those along higher critical and evolutionary lines.

Very evidently such modern knowledge proves a "thorn in the flesh" to Christian illiteracy "the messenger of Satan to buffet" — such, nevertheless, "makes one wise unto Salvation," where they are used for the Glory of God, through Jesus Christ. For this reason it is hazardous to cast aside evolutionary hypothesis, considering that it changes the centre of gravity of our whole dogmatic system.

The book is a genuine patriotic adventure, written in a dare-do-to-die, never-to-be-forgotten frame of mind. It is an effort to unmask and expose to the people in general the egotistical, the less civilized, the pre-Christian and semi-barbaric philosophy that was "made in Germany". It is intended as a self-evident attention catcher, as well as a theological goat-getter of the first magnitude. A something that attempts to excite people to cock up their ears and open their eyes in the manner used when horses had toe-nails, and our arboreal ancestors were picking nuts from the trees — for the vestigial muscle, for such purposes remain, and some persons (even the high-brows), where there is a slight reversion of type, can use them to quite an extent.

Moreover, it is a confidence creating design, through which the ordinary intelligence is caught and carried along into the psychology of life, and its behavior in the natural and supernatural realms. Every chapter is wholly exoteric, despising the very garments spotted by the inner clique.

Consequently it is so constructed as to sway people to move, not as they were, morally cock-eyed in regard to all college propaganda, or intellectually tied up in the crutch, but easily and naturally in the direction they are most inclined to go.

Constructed, in fact, in an attention-catching style which endeavors to start something by using the vivid language of the street, in the attempt to "get there", to get people to "get a move on", to "slip one over" on to the element that profits by keeping the race in ignorance of modern truth. It

is an attempt to flag every he and she who have good red blood in their veins.

It is to be expected that there will be some of the intellectual "vegetables" who will refuse the slightest admiration for the author's audacity in attacking Kaiserism with biological law, or attacking those who endeavor to keep the race in ignorance of that law. Notwithstanding, there will be those, in all probability, who will recognize the truth in all directions and endorse the fight against wicked minds in high places.

By way of parenthesis, it may be well to state right here and now and endeavor to handle the matter without the customary kid gloves, that there will be some objection raised in regard to certain slangy phrases, as well as the "rough stuff" scattered, (though very sparingly) throughout the book. It's a thousand to one that those who will holler the loudest and yelp the longest, will be those whose patriotism is somewhat questionable; by people who represent the patriotic missing links, or the unresisting element. Individuals who make exorbitant claims to dignity of self-estimation, by presuming upon one's self-importance (many of these overbearingly haughty American entities) are so slippery, so squeamish and so supersensitive that they shrink from plain words and tremble to call things by their right names. Such people usually possess but one idea and that is wrong. Moreover, such people are usually the most inconsistent of all mortals.

Thank God that Americans in general believe in unfettered and vigorous speech, and brush aside

the namby-pamby element which refuses to give first place to modes of expression that can get there with important thought, and then pay their grammatical reverie to the conceited emetics who despise a moderate use of slang. Modern psychologists do not fight slang for they are well aware of its value in applying the mind to its object. Moreover, they realize its value as an attention catcher, for it sticks to the mind as pitch would stick to the body. Psychologists are fully assured that language is not something static but altogether dynamic, as it lives and grows as other things grow. Psychologists assert with a positive evidence, that eighty-five per cent of all the knowledge that enters a person's brain, comes through the eye. Furthermore, some ancient, bright wag has "said a mouthful" when he said that "You can get more into the brain, through the eyes, with a small teaspoon, than you can get into the brain, through the ears, with a large scoop shovel."

Language is spoken into existence out of the mouths of, not the intellectual high-falutins or high-cockalorums in literary dignitary, who become over-specialized at times, but out of the opening between the lips of the common folk. Out of necessity, phrases are created ever to meet real needs. "All language" Lowell once said, "is slanguage." By this witticism he meant that every expression in any language, must at some time or other, have been outside the circle of select usage. At the present period there are scores of so-called slang phrases, knocking at the door of reputable English idiom, which will be admitted eventually. Slang has been called "the wild oats of language."

It is born and bred of the vigorous, strenuous time in which we live. Those who despise it are prudist in the extreme; those who use it to excess are offensive; those who sometimes think it clever and interesting, are on the right ground which is that only human.

Subject to the action of intellectual heat, and boiled down to its last analysis, slang consists solely in the use of metaphors; that is the use of one idea to indicate another. Its significance may be limited in time, in place, or in both. In this case the so-called slang that is often short-lived, will survive this and other generations.

Those who scoff at the suggestion of clearer outlook, and those who never lift a finger to help the race themselves, will intentionally overlook and forget the spirit of the times and the atmosphere of National struggle for existence, which surrounds the author. More plausible but equally pernicious, will be the fact of intentionally overlooking the truth, that slang can be defended; for it is defended by certain great writers upon the ground of its humor, elusiveness and expressiveness.* Especially so, when it used to depict false philosophies, tyrannies of despotic environment and those who profit by keeping the race in ignorance of modern knowledge. Therefore the author ceases to "cut out" the slang — because, putting the book out in this manner, it will be read by multitudes, as it would never be otherwise. If any should become exceedingly anxious to know the essential reason for the slang, the Effect of the Cause will be fully demonstrated in the last Chapter of the book.

Throughout the volume there is not one mean-

spirited attempt to pussy-foot or hobnob with those who use their positions, their authority and functions to exploit, or keep the common people in ignorance of modern knowledge.

On the contrary, every chapter which is all complete in itself, is written with a full realization of the need of calling a spade a spade. There is not one cat-like attempt to creep up to any of the pronounced agnostics, who find their greatest pleasure in the inconsistencies of the mere letter of the Bible, and who poke fun at the idea of an invisible Hand, ruling the universe. There is no attempt to camouflage, to dodge, to duck, or to play to the gallery, or even to seek honor from men, instead of that honor which one experiences, as one does the will of God.

But there is rather strenuous effort to hurl a good sized grenade over the hyena-like, supposedly superman German philosophy; a philosophy which expressed the full blown, exaggerated ego in such a barefaced, such a spectacular and so vulgar a manner that it would positively disgust a hungry horse, even to the extent of driving the animal from its oats. It is a philosophy which, in the year of 1914, if personified and expressed in the language of biblical apocalyptic imagery, could be depicted in this manner. It was begotten by Beelzebub, the prince of devils, away down in Tartarus, the lowest subterranean hell. It passed through its embryonic state in Sheol, that dismal, musty region below the surface of the earth. It was hurried on by this Arch Deceiver of the human race, who began to experience its poisonous effects. Finally, it was disburdened as a miscarriage on German soil.

Squarehead philosophy has put such distorted interpretations upon the Darwinian hypothesis of the struggle for existence, that it would cause Darwin, were it possible, to turn over in his grave and weep.

* Note. — Attitude toward slang. "Since slang is not an abnormal or diseased growth in language, but arises in the language just as other words arise, there is no reason why such words in themselves should be condemned. Intrinsically they are not bad, but rather good, in so far as they show activity of mind and a desire to be vigorously expressive." George Philip Kraffe, Modern English: Its Growth and Present Use. Page 209.

German philosophers and many German theologians, have felt no uneasiness over their militarism and their clannish, self-centered lives; thus their own perverted theory of the Darwinian doctrine of evolution furnished a scientific vindication for their stone-age barbarities. If the weak are crushed, they said, it is in perfect accordance with nature's laws and for the benefit of all the race. German philosophy has always construed Darwinism in some way to mean a fight to the death, by tooth and nail, in which nothing counted but brute force. They applied it to ways that suited their militarism and make applications to which Darwin had certainly never dreamed of. By struggle for life, Darwin meant broadly the struggle which living things have to wage against the circumstances surrounding them: climatic conditions, soil conditions, individuals of the same and other species. German philosophers narrowed this conception down until it suited their militarism, and

made it mean to them a struggle between the same species only.

Such gross and flamboyant misinterpretations of the Darwinian principles led certain of them to condemn all charitable organizations for the assistance of the sick, the infirm or the old, to repudiate all social solidarity and to advocate a mode of life which, under the name of scientific progress would lower the whole race of mankind to the level of barbarous tribes.

It is a most astounding fact that the whole body politic of German philosophy was mentally syphilitic. It became infected with the loathsome virus many years ago, and the disease was allowed to continue it had reached its tertiary stages, where the flesh is dropping from the bones. The philosophy demoralizes, mentally degenerates and dehumanizes any mind where it is allowed full sway.

The whole system of the thought poisons the mind of an individual, even as the bite of a most venomous serpent would poison the human body.

Nobody, perhaps, can fully comprehend the *poisonous,* de-Christianizing, and dehumanizing effects of such a system of thought upon the individual, as those who have experienced the misfortune of having their own nearest relatives brought under such influences, even to the extent of the loss of all natural affection, and all Christion faith.

Unimpeachable evidence as to the truth of this statement, can be verified a thousand fold through the author of this book who, from boyhood through family ties, has been forced into a life and death grapple with the Hun mode of thought

and all of its hellishly atheistic effect upon the intelligence of a low born order. The seeds of that poisonous demoralizing and dehumanizing stuff, find a very fertile soil in families who are low and backward in both nature and nurture. Nature, as what we are by heredity and birth as reproduced by our progenitors, and nurture, as to what we are by our surroundings and bringing up.

German philosophy as a whole, at the time the great war was started was a most diabolical falsehood and contrary to all known evolutionary law; a most damnable lie against life itself as life came up from the lower forms. It maliciously reverses the whole order of nature. This is proved beyond question by the fact that all forms of life rise in love and parental affection as they ascend in the scale of mentality. Evidences by the score as to this fact will be forthcoming throughout the book.

Finally, there will be no admiration for that colossal ego, the ex-Kaiser of Germany, the arrogant usurper to a would-be throne of world dominion. The individual, who has put himself on exhibition before all humanity as well as of the ages to come, as the most nefarious intellectual *hermaphrodite* that has ever existed on this planet. Hermaphroditism is a condition of being where the genital organs are blended, and have the same character of both male and female in the same individual. Superabundance of evidence as to the ex-Kaiser's embodying those intellectually acquired characters, is to be found in his lies, treacheries, slaughters of the innocent, barbarities beyond expression, numbering more than one thousand different kinds of crime, examples of which can be

seen in the destruction of fishing boats where thousands of poor fishermen, who were non-combatants, were sent to the bottom of the sea without even a warning. This same spirit of un-natural and inhuman barbarity may be seen in the destruction of relief ships, the ill-treatment of prisoners of war, the abduction of girls and women for the purpose of enforced prostitution, the torture of civilians, the poisonous wells — murders and massacres which only arch fiends would delight in. Especially is this true of the crimes which the ex-Kaiser's army, with his sanction, has perpetrated against woman in all of the countries they have invaded.

It may be thought, perhaps, that the biological similitudes which are used throughout this book to depict the ex-Kaiser and his philosophical bandits, are too strong, too fierce and bitter even for that has been High-Brow, and his associates in crime. My answer to such insidious pro-Germanism is this: There is no manner of expression, whether it be demonological, which we know actually little about, or biological, which we know much about, that could sufficiently portray the personalties which were responsible for the rape of Belgium. Furthermore, we live, praise God, in a free republic, where one is under no obligation to paint pictures, and use images of the most fantastic kind to veil their descriptions of tyrants and philosophical outlaws. In the good old U. S. A. there is no binding power which causes one to use a language, which may be understood only by those who have the key to its meaning, while it will convey no value to the less fortunate persons. Nothing is more repugnant, more diabolical and more horrible to an

emancipated mind, than the crimes of Imperialistic Germany.

The crimes are of such a nature in this point in the period of evolution, that they will live in the minds of men as long as there are men on this earth, especially so, because the law of life has demonstrated that where there is little there is little expected. Germany has had the advantages of modern civilization, it went back to the "cave man" barbarity. It has displayed what science depicts, not as arrested development, but as a much lower order known as the reversion to type.

Taken in completion, this treatise attempts to prove not only the extinction of Kaiserism according to biological laws, but the law of life in nature and in Jesus Christ.

In attempting this soul-animating and intellectually fascinating theme, the perplexities are extremely numerous, because the author is compelled by the illimitable range of the subject to present but a bird's eye view of the whole known and accepted process of evolution and evolutionary laws. In fact he is forced to prove from modern knowledge the involution and evolution of life, before there can be any over-specializations and extinctions.

In popular expression, the author is obliged to travel around the world in order to reach next door. During this long, delightful and somewhat emotional journey, there will be an excellent opportunity for the elucidation of natural law in the *Realm of Jesus Christ.* This law in the lower sphere is as permanent and unyielding as the law of motion, attraction, repulsion, chemical affinity or gravity.

My application of that inexorable law in nature

to philosophies, to empires and Kaisers, is the first with which I am familiar. My supreme object is to prove from the overwhelming evidence of the past, the dramatic extinction of all over-specialized animal life, especially animal life, especially those forms that become specialized in their weapons of combat and defense. Among the great multitudes were the gigantic, cold blooded, carnivorous dinosaurs, whose growth continued as long as their lives, and who held an internecine warfare amongst themselves, even to the devouring of their own eggs and offspring.

Another striking example is to be found in the great saber-toothed tigers of the Miocene period which carried the most deadly combination that has been found in any flesh-eating animal. Notwithstanding, the race became extinct because of their over-specialization of the militarism which became the bar to its survival.

Other powerful and undeniable examples of over-specialization in Kaiserism are to be found in the huge antlers of the Gerate Irish Deer, which in most instances outweighed the entire skeleton. Still another is found in the eminent spiral tusks of the gigantic Columbian mammoth which roamed in herds all over the northern countries of this planet. All of these, and those that will be presented later, point to the impossibility of carrying on one degree of development at the expense of all others, and "getting away with it", as the popular saying goes. There is not a shadow of doubt in these cases, that development having once begun, had continued through inertia in some given direction without being able to stop after reaching the stage of its usefulness.

That is exactly what has happened to war-cursed Germany.

Over-specialization in armament and military characteristics has spelled the doom of numerous species of animal life. It will spell the doom of human races when the exaggerated ego is allowed sway as in the case of Hohenzollernism.

The perversity of the Germans, the childishness and sophistry of their position, lies only in glorifying what is an inevitable impediment. This glorified and dogged egoism is bound to run out of their nose, if it has not already. The idea of organized selfishness and brute force enslaving this world at this period in evolution, is one of feeble mindedness rather than of profound intellectual power, and is contrary to all known laws of evolutionary progression.

It is the boast and glory of this age of investigation and research, to unfold deeper conceptions of God, and beholding Christ in new and effulgent glories, in His ideals, as well as in His finished work. The thoughts of man are widening as they apprehend the infinite. Microscope, telescope, chemical research, all prove the necessary existence of the trinity in unity of creative mind.

It is the boast of Germany that God is a tribal deity, who has chosen them as intellectual superiors to enslave the rest of the world. "The Germans are the most elevated people on this earth," wrote Prof. von Leyden. "They will accomplish their destiny, which is to govern the world, and control all other nations, for the welfare of humanity." These are not the words of an isolated fanatic, but of one of the leaders of German thought, and rep-

resent the opinion of millions of sober, temperate people in Germany.

To Americans it seems incredible that any, save a madman, could hold such monstrous views, and they wonder how it was possible for such views to become current among an intelligent people.

The explanation is found in the control exerted over the educational system by the government. For decades the Prussian bureaucracy has made use of the institutions for despotism, militarism and aggressive nationalism.

Germany, with its pre-Darwinian conception of God, and a developing universe, is bound to lose, mainly because her plans are in direct contradiction to all known evolutionary law.

The struggle, the sufferings and the bloodshed will, in all probability, stagger humanity to a far greater extent than it has already. However, Kaiserism will become extinct and the world "made safe for democracy," until in the process of evolution there comes a genuine theocracy, when the reign of God will be expressed. In any case, this book at this time will serve a justice that will appear more and more manifest to a world long deceived, and until Hohenzollernism and the spiked helmet have been relegated to the limbo of the world's discarded monstrosities. That's just over the brink, still descending into the confines of Hell.

Moreover, this book is an attempt to meet the spiritual and the intellectual wants of several classes of people, many of whom have listened in the past to the profuse secular and downright atheistic oratory on the public streets and squares

of this city. The keynotes of such have been; "The Collapse of Christianity," "The Failure of the Church," "The Death Knell of Religion" and "We are Raising Hell with the Church." Hundreds of thousands of deeply concerned people have gone out of their way to hearken to such oratory. Atheism has had the supreme delight of taking the crutches from the cripple and then offering the disabled one nothing to walk with.

This is no protest against the abuse of free speech and liberty, or an endeavor to clip the wings of the atheist, who has the same public rights as others. It is rather an attempt to open the eyes of those who are atheistically inclined and who are in doubt as to the possibility of a spiritual experience here and now. The author hopes to help those to whom the Peasant-Prophet of Galilee is but a root out of dry ground, over which they have stumbled headlong, and at the same time aid some acquaintances who have come to suspect that Christianity is but the vestigial survival from an unscientific age. I am endeavoring to show that the Man of Nazareth, the most revolutionary and daring spirit the world has ever seen, still has a message for those who rejoice in the discovery and possession of new worlds of truth disclosed by modern science.

This work is intended to present in the briefest possible outline, the principles and ideas of modern science in perfect unison with genuine Christian apologetics. The end in view is once and for all, the practical one of sustaining a faith which falters under the deluge of modern knowledge as well as under the trials of this strenuous age. As a

result, the truth of the well-established doctrine of evolution is simply forced home as a blind, to allure the reader to a knowledge of the truth as it is in Jesus Christ.

THE ABOMINATIONS OF DESOLATIONS STANDING WHERE THEY OUGHT NOT

By way of parenthesis, it may be well to state that this book shares absolutely nothing in common with a new theological movement — called Modernism, as a whole. Nor, absolutely nothing in common with the old theological movement called Fundamentalism, as a whole. However, the book is written along modernistic lines, concerning the Old Testament, and along the fundamental lines, concerning the Gospel of Christ. Nor nothing in common with the Christian Science line of teaching. Nothing in common with any of the spiritual mongrels who belittle Jesus Christ as the Way of Life and the Object of Faith, and nothing in common with any of those metaphysical cults which deny the existence of matter. Each of which is usually but the reincarnation of some ancient bamboozelized philosophy.

Inasmuch as these cults pass from the subline to the ridiculous in their exaggerated claims, it may be as well to state, that they usually are found to retain about one half of one per cent Christianity, two seventy-fifths per cent of Hinduism, and ninety-six and three quarters per cent of humbuggeries. Notwithstanding, there are those in such who, when riding their hobby horses at full speed, imagine that they can take a handful of

water, then wring it out dry and tie it into a double bow knot.

Again, many of these sanctimonious frauds and sacrilegious fakirs in their mad quest for graft and honor from men, have refused and despised modern knowledge, as well as all *Gospel Truth.* According to some of these spiritual monomaniacs from different metaphysical cults, nothing exists in this universe but mind. Therefore if a person who has a bald head, a set of false teeth and a wooden leg, will only think of a person who is physically whole, the process will effect a cure. On the other hand, these same clannish self-centered individuals claim what they term as Malicious Animal Magnetism, or their own denied devil. Some are possessed with the hallucination that one person can mentally assassinate another, even to the extent of putting the other out of existence. Pshaw! Bosh! Bunk! Rats! And yet these spiritual bunko-steerers will stand up and tell the world there is but one Power in the universe, and that Power is Good, or what they call God in principle.

That a non-existent mortal mind could have the illusions of M-A-M- is the most monstrous absurdity ever believed by anyone, other than insidious lunatics. And yet, this is what Christian Scientists do believe, and blush when their attention is called to it. Although they never swerve from their steadfastness to this wild belief, yet they admit that it cannot be explained. Here is the embarrassment, their system philosophy that God is all will and cannot permit of mortal mind, but they have a mortal mind, one that is well nigh money-

crazed, so what can they do? They will consistently believe in this colossal and perpetual inconsistency.

One literally stands aghast before the rigmarole of balderdash coming from Christian Science sources, as it is presented to Christian men and women as credible, and as not incompatible with genuine Christianity. It is now well nigh conceded that the author of Science and Health stands in a class quite by herself, as a falsifier of the meaning of words. No one else, so far as is known, has ever had the audacity to change the meaning of every verse of the Holy Scripture which they attempt to expound.

In passing it is well worth while to mention that all metaphysicians get wrinkled, grow old and die of the same diseases which infect the rest of the human race. And there are no authenticated statistics, which show that mental healers ever lived a day longer than the rankest of atheists. As a matter of fact, the preceding evidence of this one plain unvarnished truth, without any other, is enough to convince an honest mind that the so-called mental healing does not save its propagandists from bodily death. Fundamentally the whole system of thought in all metaphysical cults is false. False, because they measure life and spiritual blessedness in terms of dollars and cents and in terms of mere selfish profit. Such thoughts are contrary to modern psychology, besides being contradictory to the highly rectified teachings of the New Testament.

According to that revelation which has stood the test of time, life is not what we can *get out of it*

for ourselves, but what we can put into it for others. Essentially, the basic principles of so called New Thought are extremely stupefying, and not altruistic. Nobody has ever seen a hospital, or any other institution of the kind to help the race in general, supported by such cults. Such systems of thought are not in the least opposed to all of the egoism they can crowd into themselves. In fact, Egomania is the middle name of the most of their highly specialized practitioners. On the whole, it may be asked, "Is there, there, the first principles of truth, in any of the seventy-five metaphysical sects?" Yes, there is a one half of one per cent, restoration of spiritual eyesight. They see men, "not as trees," but as mountains. There is just enough truth to float the ancient waterlogged hulks, in an age when self-centeredness is very dominant, when some people like to be fooled all of the time. All such philosophy is untrue, because it is working for a system instead of for the race at large.

Furthermore, it intentionally falsifies the very Nature and Character of Jesus Christ, the unique Son of the living God. All such systems of thought, with their hermaphroditical tendencies, look only upon Christ's perfect humanity and think of Him as the final stage, the goal of human completions — regarding Him as the Sum of the long evolutionary process; as though, in His Person, He embodied the result of all human endeavor. As though, Christ's Mother, through the intensified action of her own mind, concentrated upon her own ovaries, impregnated her own ovum, developed and brought forth the child, a

product of full-fledged auto-suggestion. Furthermore, that any woman can bring forth such a creature, when her mind can cancel the thought of all matter. No more damnable heresy, no more poisonous idea, ever developed in the human mind. For it is a direct lie against the law of circularity, or ending at the point of beginning, which runs through all known Creation, and points to the return to heaven of Him Who came from heaven.

Here, surely, is a remarkable thing to note; as a religious system, Christian Science has the most complicated and self-centered interests, of any religious or political system, that has ever existed on this planet. Its error is just in Mrs. Eddy's self-imposed barrier, which will not let the prison burst bonds and flow out to all of the earth. The psychological discovery of self-centeredness in merely this, that whereas it had been supposed that the fullest possible enjoyment is to be found by extending our ego to infinity, as in Mother Church and etc., the truth is that the fullest possible enjoyment is to be found by reducing our ego to zero. Here is how Charles Kingsley makes a Jew describe his race as it was in the fifth Christian century; "Alas my lord," says a certain Jew, secretary to the prefect, "you do not know the customs of that accursed folk, they have a damnable practice of treating every member of their nation as a brother, and helping each freely without reward, whereby they are enabled to plunder all of the rest of the world, and thrive themselves, from the least to the greatest." Whether that is a fair description of the Jew today, I leave you to judge. But

that is the best description of the System of Christian Science, that I have ever seen.

Minds in general, opening up to the exaggerated ego, which they claim do not exist, have been found empty and swept and garnished, and the new Christian Science buncombe, entering in, had not corrective even of common sense to encounter. Moreover, such a system of religious monarchy, where its supporters are under the iron heel of absolute despotism, could not have come into existence in these days, only for the poverty of Christian thought and conviction into which too generally, men had fallen.

Every one of the mucilaginous cults, those fake substitutes for Christianity, like the slimy water-snakes of an equatorial forest, lap their prey — human souls — all over with their slimy tongues before swallowing it alive. Furthermore, not one of the serpent-like attributes existing among the seventeen-hundred different genus, have been found wanting in any of these modern fads. Especially so, in those that substitute a philosophy of buncombe, for the Gospel of the Grace of God to a lost world. And, if any one should feel disposed to question the statements, in order to experience such an insight, themselves, all they will have to do is to "anoint their eyes with the eye salve" spoken of in the Bible Rev. 3–18. That "eye salve" produces a steadfast increase of spiritual energy, rising to a point to where one can see through everything that is not of Christ. Someone, has very sagaciously remarked that, the best way to see Spiritualism was to turn up the lights, that pitiable revival of necromancy. Further-

more, they could have well said, the best and only way to see through other substitutes for Christianity, is through the eye salve method.

Truly, such systems of theology gather converts from among the spiritually dead, for there is no consciousness of sin in their philosophy. No Egypt to leave, no Red Sea to cross, and no howling wilderness of this world to journey through. As, at the time of the redemption of Israel from Egyptian bondage, the God-given powers of Moses and Aaron were parodied and imitated by the Sooth-sayers of Pharaoh, it is only to be expected that such emissaries of Satan will travesty the operations of the Holy Spirit. Discernment, therefore, is necessary, for it keeps us from being led astray on false issues, and from yielding to allurements which are not from below or from above — because they are neither scientific nor Christian.

Christian Science deanimalizes, and then deifies man, consequently, it is a wonder that the entwining and extremely snaky philosophy is not more popular than it is, seeing that it caters to both human and spiritual depravity in a very exceptional manner. Wondrous in length and corpulence, cunning, coiling, and crushing as it is in its nature, this young ophidian reptile bids fair to grow fast and become the greatest of snakes that has ever existed on this planet. A serpent so gigantic in length and circumference and so expansive around its awful mouth, that it can swallow up whole communities, especially the localities where the moneyed element are located. When the time comes, the green-eyed monster will in all probability endeavor to swallow alive the whole church

of Jesus Christ, — and, if successful, will revert into a state of dormancy for generations to come. Error will then have engulfed the truth in both the homogenous, as well as the heterogeneous fashion.

To a one hundred per cent Christian Scientist, the Kingdom of God is both meat and drink, a fine show in the flesh, and all they can get their clutches upon, regardless of the Scriptural statements to the contrary. That Christian Science is the most self-centered organization that has ever existed on this planet, and a conglomeration of heathen philosophy, nincompoopery, and intellectual hermaphroditism, is borne out by the thousand quintillion facts in this universe. It is essentially the same philosophy that has been taught to the Aryan race for more than four thousand years. It has ruined millions of lives, among those superstitious peoples, and caused indescribable suffering and sorrow. For it is based on selfishness and heartlessness, and shows no sympathy or compassion. In fact, in one of the late famines in that over-scrupulous land, the philosophers of those quagmire deviltries, felt no compassion for sufferers, and did not turn over their hands to help the needy. For why should they help, when they claim that the suffering was not real? Yes, why should they? No one can answer that, but a full-fledged Christian Scientist.

Some will say, "Well I am a Christian Scientist thus far; I believe that the mind has a great influence over the body." Now that is one thing that you cannot believe and be a recognized Christian Scientist, because such a system of belief

throws over the whole system of Christian Science. One who accepts the system, has simply got to believe that there is a non-existent mortal mind, and that the physical body of sickness is nothing but an out-and-out illusion. That, "matter is the falsity, — not the fact of existence." That "the so-called material man and the personal senses, with all of their evidence of sin, disease, and death, are but a disease." That, "evil has not reality."

Earthquakes, according to Science and Health, are "the vapid fury of mortal mind," so it was asked of a Christian Scientist if he thought that earthquakes were preventable. "Certainly," said he, "I believe that if a few good Christian Scientists in San Francisco had been demonstrating before the disaster, it would never have happened." To call earthquakes the "vapid fury of mortal minds" is bad enough, but when they tell us that the people who have such vapidities and illusions are non-existent, we feel ashamed for them, being conscious that they have, in hallucination and false show, gone the limit.

To Mrs. Eddy, and her money-mad set of shackled attendants, Christ did not die: "Jesus was merely fainting," she says, "when pitying friends took Him down from the Cross. The lonely precincts of the tomb gave Jesus a refuge from His foes," where, according to her bunk, Jesus wrestled with the error, and resuscitated Himself from the peculiar situation. There was consequently, no Death, or no Resurrection of our Lord.

One naturally pauses in breathless amazement at this new Christology. Apart from its being in

direct conflict with the whole plan of the Gospel, it astounds one by the cocksure explanation of Christian Science philosophy. There have been, and will perhaps always be, hallucinations of the human mind, but these wild, incoherent conceptions of Mrs. Eddy seem to excel all others in obstinate folly, and weakness of intellect.

A careful analysis of that degenerate and bizarre metamorphosis of Christian Science, forces into notice the greatest masquerade of intrinsic evil that has ever taken place in this plane.

But, the reduction from the higher to a lower type is conditioned by the struggle for existence in which many new types of belief go to the wall. In that struggle the best type will doubtless eventually prevail.

Enough has been extracted from Mrs. Eddy's writings to show that, whatever it is, it is not Christian, and also abundant proof that it is not Science in the dictionary sense of the word. How then, we may well ask, did this hotch-potch of unchristian-unscience, come to be propagated? And the answer is simply this: someone in this land of financial exploitations had seen in Mrs. Eddy's Christian Science at an early date that "there was money in it" and they made no mistake in their philosophy.

Once upon a time, an extraordinary smart Aleck, who was so smart that he could buy from a Jew and sell to a Scotchman and then make money, remarked upon the three degrees of deception: lies, d—n lies, and statistics. To these the metaphysicians of the New Thought and Christian Science, have added a fourth: The superlative use of iso-

lated grams of truth. Such a philosophy just suits systems where a considerable proportion of the Shysters make their living and considerable besides, out of their religion. Consequently such people prosecute the cause of their ecclesiastical aggrandizement, with all their energies and with a singleness of purpose, that makes Christendom sit up and take notice. All of this is done at the expense of the moral and physical depravity of their dupes.

As for New Thought, that system of inductive and deceitful philosophy, which switches the worship of God for that of man, very little will be said. To many, who have become ensnared by its craft, God is merely presence, vague, shadowy, intangible, a principle or essence diffused through space. To Genuine Christians He is a person, living and loving, one with Whom they can hold personal relations, one with Whom they can enjoy personal communion. Many such souls look upon the New Thought philosophy, as being the legitimate afterbirth of Christian Science, from which the umbilical cord was never cut. They see the placenta and fetal envelopes expelled from the womb directly after the birth of the socalled Man-Child. In fact, they see it as it is, nom de plume Mrs. Mary Baker Glover Pattison Eddy. The Apostles of this creed breathe only in the atmosphere of affirmation, as fish breathe only in water. Such affirmation consists simply of vain, empty, scatter-brained assertations of self-sufficiency and goodness, and present a new form of self-righteousness, and self-absorption, masquerading under the guise of wisdom itself. Here is some of their

full-blown balderdash, palmed off onto unsuspecting souls, taken at random from a recent presentive work: "I am wise," that means they know it all. "I am strong," and they are strong, in themselves only. "I am pure," yes they are in their own eyes, and that's as far as it goes. "I have all growth, energy and power; I have overcome the world, the flesh and the devil." In these and hundreds of other such affirmatives there is not one word of truth. If such forms of spiritual life who make such assertions saw themselves as God sees them, all such self-complacent utterances would congeal upon their lips and they would look upon themselves, much as we look upon the creeping and crawling, and slimy forms of life. What ought to be affirmed, and is affirmed by those who know the Lord, is not, "I am wise," but I am seeking after wisdom in all directions. "I am not all powerful," but I keep my soul open to fountains of power. A fatal arrest of development is put upon all progress when the profession of attainment is put in the place of the avowal of a purpose to push on.

In striking contrast to this fourflushing tomfoolery, manifested in the spirit of modern Phariseeism, is that of the humble Christian, who instead of boasting of his attainment, bewails his short comings, instead of saying that he is all it is possible for him to be; confesses sin, instead of standing on the pedestal, lies low in the dust, — being still sound enough to know that humility is the only way upward.

SOMETHING TANGIBLE

Turning toward a sketch which is more pleasant, besides being much more beneficial to all, it is well and extremely expedient to remind ourselves that the intellectual difficulties of the commonplace Christian raised by modern knowledge, are becoming exceedingly popular. Emphasis should be placed upon the fact that we are tempted to over-ride the difficulties because the masses are still ignorant and superstitious. Honest minds will admit that here still lies the church's great problem; and the sooner we agree with our adversary while in the way, the better it will be.

This is not the kind of intellectualism that paralyzes action. On the contrary, it stimulates action to a genuine struggle for existence and an adaptation to an everlasting environment. It teaches the Christian that normal Christianity is not static, but altogether dynamic. One should pray as though everything depended on the Lord, and work as though all depended upon themselves.

Throughout the book there is one constant endeavor to lead the minds of all, from sin, death, hell, and blind materialism to the Living God, in creative evolution, who has unfolded His whole heart in the person of Jesus Christ, the express image of the Invisible Power beyond this world.

The author has attempted to prove that life in Christ is as conscious and literal as the life in evolution, and worked out on the same basis, that of an infusion of Omnipotent Power, through accepting Jesus Christ as the Incarnate Word, who declared God to us. The communion of this life is based upon faith in the death of Jesus, and

worked out on the evolutionary lines of the adaptation to a new environment. "He that believes on the Son of God has the witness within himself; he that does not believe, God has made him a liar, because he has not believed in the witness which God has witnessed concerning His Son."

To say that evolution has not been proven, is simply trifling with the truth. Nothing has ever been proven or ever can be, in the sense which that objection demands. Evolution was proven to be a continuous creation in the year of 1859; the intellectual world in general did not accept it as such until the year of 1880. The doctrine at the present time is so generally accepted that the world of thought and knowledge has ceased to defend it. The intellectuals of all countries are so convinced of the truth of evolution, that they do not call it a theory, but a well established doctrine, which has millions of evidences to substantiate its claims. Evidences from every branch of modern science dovetail into each other, in a manner that no mind has been able to fully describe.

In discussing the evidences of evolution as they are known to exist in the natural and supernatural sphere, the author is positively obliged to treat the various subjects of this book in order to complete the object for which the book was written, that is, to catch unconverted souls.

Particularly is this true of the Christian faith, which evolutionists of the Darwinian school are often antagonistic to. And also, to alleviate the fears of Christian people who imagine that the knowledge of the process of evolution, is going to do away with the Christian faith.

Genuine Christianity has nothing to fear from modern knowledge with its indisputable evidences along the evolutionary hypothesis. On the contrary, it has all to gain because the evolutional and dynamic ideas will change it into more of a living reality, for which it was intended and which it exhibited in the early centuries of the Christian era. Christianity as it has marched down through the centuries, has appropriated successfully, Greek philosophy and Roman law, Medieval scholasticism, Reformation Theology and Modern Criticism.

In this period of twentieth century scientific propaganda, the Christian church, will not degenerate. It is only the diminutive and pessimistic element which rides such ideas as a hobby. At this interval, Christianity is bound to maintain its onward calling, as sure as there is a God. It is destined to roll up the facts of evolution as a great snow ball rolls up its accumulated mass. It will get larger and larger by every accumulation, until it fills the whole earth, not with a static, but with dynamic Christianity; a Christianity which not only believes, but acts as though it believed it.

On the whole, this book is an incentive to allure those who let others do their thinking for them, to think for themselves, to experience for themselves, and to learn the truth, as it is found in nature and in Jesus Christ. It is so extremely complicated and inter-related, that the readers may possibly, find more in it for themselves, by reading one chapter at a time, as our minds grasp one subject at a time more readily. It is put forth as a sort of Aurora Borealis, to excite the attention of

the mentally sluggish, as well as the spiritually delinquent.

The author takes pleasure in expressing his obligations to those painstaking scientists and scientific propagandists who have labored so untiringly in their efforts to make known their up-to-date truths. Special acknowledgment of indebtedness is due to those yet unappreciated higher critics of Biblical literature, who are among the heroes and martyrs of the present century, and who have saved the Bible from its make-believe friends.

Here, by way of a slight digression, it may be well to point out two distinct enemies, which this message of truth will publicly encounter from all directions. Strictly speaking, there are but two types of narrow-mindedness, or nincompoop philosophers in this age, who, no doubt will laugh up their sleeves, as they read the whole truth contained in this book, from cover to cover.

The most spectacular of these two-by-four intelligences are the Spiritually Dead, (though highly educated evolutionists of materialistic persuasion,) who need no over-ruling Intellect in all of their philosophies to account for all phenomena throughout the universe, and to whom Jesus Christ, the eternal Son of God, is but an ordinary creature of evolution, if not an out-and-out myth. Every year the colleges of the world turn out thousands and thousands of such scientific idolaters; many of which have come from Christian families, where the truth, as it is in Christ, was never hammered into their souls, as atheism has been hammered in their seats of learning.

The other of these types are genuine "born from

above" Christians with a Know-So experience in Christ; experience that nothing in all the intellectual world can shake; but who are as downright ignorant of all natural phenomena and modern knowledge concerning the process of evolution, as a Greenland Eskimo concerning a molecule of hydrogen or the fundamental laws of meteorolgy.

The latter of the enemies, especially of the premillennial, Christian type, usually are as ignorant as fish, and make a noise like a fish in their opposition to modern knowledge. While the former, who are indifferent to the truth of Christianity, are more like the frogs in their out-cry against a revelation through human experience. Notwithstanding, the frogs, from the intellectual standpoint, are a distinct step in advance of the fish — hence their mental activities play a larger part in the progress of advancement on all sides. But let no one imagine that either the fish or the frog philosophy is complete in itself; for the whole truth can not be observed by seeing things from one angle only.

Evolutionists and Christians usually, when in an argument with each other, do their utmost to impress each other that each contestant and his philosophy is but a belief, and not a tangible fact. Using the vocabulary of the street, the woods are full of just such intellectual malformations, who see but a part of the truth and take that part for the whole. It's really sad to observe such hobby-riders as they mount their hobby-horses and say "see me go." For they do not go — their going is in appearance only. Consequently, psychology pronounces upon such one-sided people, "as weighed in the balance, and found wanting."

A book worth reading once is usually worth reading several times. The advantage of repeated reading of this book is that the readers make its contents more fully their own, and in consequence their own knowledge is likely to be superior to that of those Christians, who despise modern knowledge, or those Materialists, who despise the Christian Faith.

The common tendency to skim books and to wander over too large a field should be sedulously avoided in this case. Especially so, as this book presents a synopsis of facts, in both the natural and supernatural realms, which can not be mentally digested by the "once over" process. It will be better to read this book thoroughly and to grasp its contents intelligently, than to have a smothering of tranvinism or, so-called, Fundamentalism in separate doses. For a medicine that can alleviate a disease must be well shaken before taken.

INTRODUCTION

It is now universally conceded that the searchlight of modern knowledge is the fierce and unyielding light that beats upon every fact of the past and present. The time has forever gone when we can brush away the many infallible proofs of any subject by the mere wave of the hand. The modern world has been advancing with tremendous strides along the lines of investigation and research and technical thought. Science has given us literally a new universe. Astronomy has given us an infinite universe, millions of billions of times larger than the races of old ever contemplated. Physics and chemistry have given us an eternal universe, as indestructible as the eternal God. Cosmogony and geology have given us a world not made in six days, six thousand years ago, but a world hundreds of millions of years in the making, and still in the process of evolution. Biology has given us a new and unmitigated conception of life. Anthropology, which has advanced with such leaps and bounds, has revealed and is revealing deeper conceptions of self, of man as he is apart from faith, and from God, according to Romans 3–12. All history has been scrutinized and rewritten.

Biblical scholarship has given us a new and luminous Bible, which in this respect is not a whit

behind the most advanced sciences. The Bible which scientific scholarship presents to inquirers after the truth is not one that lays stress upon the sovereignty of God, at the expense of human responsibility, not a Bible that is a singular mechanically inspired book, equally authoritative in all its parts, but a Bible that had developments quite as literally as all other things. A Bible when looked at from the divine side had been a revelation, and looked at from the standpoint of the human, had been discovered or evolutionary. Even the slightest superficial study makes it clear to any genuine truth-seeking mind that there has been in the course of the centuries an advance in the apprehension of the truth and a change of views as the writers attained the light of God.

And the end of this scientific investigation is far, far away. Modern critics, through their spirited and persevering efforts, are bound to present this old world a Bible cleared from false rabbinical traditions and misconceptions that had gathered about our ancient Scriptures. A Bible where all of the myths and legends will be stamped as such, with the evidence produced as to their origins in other literatures, through human experiences, and just as it grew in its evolutionary development, precisely as other things have grown from a lowly beginning.

This re-arrangement, with all books in their chronological order, will help the reader to trace with ease the various phases of evolutionary development in the life and thought of all the Biblical centuries.

Right here let it be said, and said with all of the

emphasis that one can possibly lay upon it, that, although the Bible has passed, and is still passing, through the fires of criticism, where the furnace has been heated more than seven times as hot as usual, it is coming out *unscathed,* and *without even the smell of fire upon its garments,* in *everything that concerns* its Essential Testimony. The Bible, as a whole, nowhere lays claim to be regarded as The Infallible, The Way, The Truth and The Life. The Bible leads us to Jesus Christ — the inexhaustible, and the ever-unfolding Revelation of God. Consequently, we have an eternal Gospel, millions of times more eternal than anything else in this universe, for all else is changing. Furthermore, an eternal Christ, Who is the same Yesterday, Today and Forever. A Christ Who will remain such after this old world has become as cold and dead as the moon, or has pulled back into the sun, where it came from, as some modern scientists declare.

Not a person on this earth can deny this: there are multitudes of persons whose hearts have been filled with the Christian certainty — yea, with an assurance as tangible as the clothes on their bodies — although they never possessed the Bible, and never read the Bible. It was so in the early years of Christianity; for the first triumphs of the Gospel were won before the New Testament was written. It is so still, in heathen lands, where men have no Bibles, men who could not read the Bible even if they had it; believe in Christ because they have the Gospel message. And, on the other hand, we are forced to admit that there are men who read the Bible, and study it with care, and yet are

not persuaded, or have not the slightest Christian evidence of the witness of the Spirit. All of this goes to show that the Bible, by itself, is neither necessary nor sufficient as the ground of Christian assurance.

Biblical criticism has analyzed and decomposed the older of Jewish writings, assigning to them dates and degrees of authority very different from those recognized by the Church, though it has never diminished their value as expressions of the loftiest and most enduring religious sentiments of their time, and the most valuable of all legacies before Christ.

"One of the very greatest contributions of the Higher Criticism" to the cause of the prophetic religion, has been the uncovering of the story of priestly aggrandizement through intrigue and literary devices by which the priests of old covered their tracts so skillfully as to deceive the subsequent generations for twenty-five hundred centuries. Throughout the Old Testament there are two types of faith, the prophetic and the priestly, both of which have lineal descendants from that day to this. Between the two, however, there is a stupendous difference, in fact, as much so as there is between a cold-blooded reptile, and warm-blooded mammalian form of life.

While this tremendous expansion and revision of human knowledge has been taking place, organized religion, as represented by the Church, has clung tenaciously to its old pre-medieval notions, even to rank hostility to many new known facts.

To remove every fragment of doubt as to the

truth of this assertion, one has but to read "A History of the Warfare of Science with Theology in Christendom." This splendid book in two volumes was written by the Hon. Andrew Dickson White, who for twenty years was the President of Cornell University, as well as the American ambassador to several of the world's greatest empires. In this work of open exposure, in unmasking the tyrannies of dogmatic theology based on Biblical texts and ancient modes of thought, Prof. White has rendered a priceless service to the human race. He has vividly portrayed Science as a conquering gladiator, crowned with the laurels of its own victory, while he has made the so-called positive authority in man-made dogma look like a poor old sick ass that had lain in the green grass throughout a terrible rainstorm.

With each advance of science the thoughts of men are disturbed in a singular manner, as the body of a barnacle, when poked from the object upon which it was fastened.

The discoveries of Copernicus and Galileo seemed to destroy the foundations of the Christian faith and even the theistic view of the world, but the astronomers of today can see anew God's glory in the heavens and more impressive evidence of His greatness and majesty. When Newton's laws of motion displaced the ideas that the planets were conveyed about their orbits by angelic beings, it was feared that atheism was the logical inference. It is the paradox of science that the more the world is understood, the deeper do the mysteries of its existence become. With the ever-enlarging boundaries of knowledge, there is always a growing ap-

preciation of the mysteries, perhaps insoluble, which lie beyond. Science, in fact, only deals with things and the processes by which they came to be what they are, but not with ultimate origins or final ends.

One of the most effective agents in keeping the race in ignorance has been the unblushing bigotry of certain religious leaders, who are as ignorant of science, as hogs of politeness, for such people are always indifferent to the rights of others. The bigot is the person who fails to exhibit common politeness toward anything that is not in line with his own ideas. Such intelligences fail to prove all things and hold fast to that which is good. There are bigoted scientists and scientific lecturers, as well as religious leaders by the score.

Nothing is more effectual in securing the truth than an unbiased mind, which says that because a thing was once true, it does not always follow that it must ever be true, and that which holds here does not necessarily hold everywhere. The proper discipline of the mind will make us impartial and free from stubbornness. The right attitude toward knowledge is to weigh it carefully whether it be new or old. A too fixed attitude toward ideas is not conducive to reaching the truth.

Another exceedingly important factor that has helped to keep the race in ignorance of the whole truth is the attitude of certain evolutionary writers in regard to God, Christ, and faith, which has been disgustingly low. Renan in France, Heakel in Germany, and Grant Allen in England agreed that religion was doomed as soon as the facts concerning evolution became known. (See Ben-

jamin Kid's article on Darwinism, Hastings' Dictionary.)

From this extreme position there has been an inevitable reaction. The drama of evolution, as unfolded by science, makes God a billion times greater and more humane than the idea of a special creation.

Nevertheless, it should become indelibly stamped on every mind that there are still two entirely different conceptions as to the process of evolution. One is known as the materialistic evolution which suggests the development of the universe through the agency of material forces alone, through blind mechanical laws which need no power behind them.

The other which is known as spiritualistic evolution maintains that the whole process is spiritualistic development, and is due entirely to Divine arrangement.

It must also be borne in mind from the outset that there is the greatest possible difference between inorganic and organic evolution themselves, and the many theories which have been advanced to explain how the whole process was accomplished.

At the present time there are but a very few scientific men who do not admit the infinite power of God, energizing throughout the universe. Rerealing itself in the growth of a flower, as much as in a Solar System. Moreover an infinite power, though everywhere by essence, is, at the same time distinct from the universe.

In this particular respect there is an astonishing difference between the scientific children of the nineteenth, and those of the twentieth centuries.

Evolution to the theistic mind means the enfolding of what was enfolded. It is an example of what Cardinal Newman called the development doctrine that the hypothesis of evolution has come to mean in popular regard quite the opposite of what is meant etymologically, or in the minds of its early advocates.

The principle of continuity urges the evolutionist to extend his doctrine downward to the organic world, and upward to the sphere of the moral and spiritual, the crucial points of the origin of life and final end of the human race.

Though evolutionists in general do not do this, for the spiritual side of life, as it has to do with Jesus Christ, remains as mysterious to them in general as Samson's riddle was to the Philistines.

Whether the readers find themselves in agreement with the conclusions of the author or not, they should remember that the author has been prompted by the desire to know the truth in all directions, especially in and through Jesus Christ, and to present the truth apprehended by him in such a manner that it becomes vital to the student. How well he has succeeded in this sincere and earnest attempt, the reader and student must decide.

CHAPTER I

THE HISTORIC JESUS AND CHRISTIANITY

No revelation in the intellectual and moral life of mankind is comparable with that which was wrought by the influence and teachings, and the life and death, of Jesus of Nazareth. The contrast between the stupendous results and the apparent feebleness of the means by which it was effected, is amazing beyond degree. A Galilean peasant in outward form, without education, social position, or any other element of earthly power, strolled up and down the land of Palestine, talking of the Heavenly Father and the Kingdom of God. He wrote no book, he delivered no system of philosophy, he effected no definite social organization. His teachings aroused the rancorous hostilities of the chief priests and other religious leaders of his own people. Their malice brought him to trial before the Roman procurator and terrorized that representative of Rome into ordering his crucifixion.

The little band of disciples that he left, inspired by their love for him, and their faith in his resurrection, entered upon the seemingly romantic undertaking of converting the world to a new religion. From the very beginning, the chief priests and religious leaders cherished a violent hostility to the new sect. Outside the pale of the Jewish nation, the body of Christians was for a time protected by its very antagonism. In seeking dominion over

the minds and conduct of men, the new religion came into competition not only with the popular religion of the Hebrews but also the system of philosophy in which some of the world's greatest thinkers had sought to solve the mystery of life and destiny.

At that particular period the so-called Roman civilization was at its highest degree of tyrannical depravity. Roman law authorized the father to kill the newly born if he chose to do so. The child was placed at its father's feet. If the father took it in his arms, it was the sign that the child was allowed to live. Slavery at the time was in the heyday of its glory, as in no other period in all history.

So awful was its beastliness, so brutal was its degradation, and so gigantic in proportion, that it is claimed by competent authorities that the inflictions and sufferings of the whole Negro race, compared to the suffering which resulted from Roman slavery was only as a drop in the Atlantic. This is no exaggeration or colored story to excite curiosity, but can be verified any day in the week by ancient history. Rome had single individuals that sometimes possessed 20,000 slaves. The total number of slaves in the Graeco-Roman world at that period is variously estimated, as is also their relative proportion to the free. Le Maistre records 60,000,000 in the Empire. Runaway slaves met with frightful punishment when caught. History proclaims that masters often crucified their slaves after previously cutting out their tongues, for a paltry offense cutting off their limbs or throwing them, cut in pieces, into a fish pond as food for

the lampreys. Augustus is said to have crucified Eros, his chief steward, for eating a quail. Roman ladies, so-called, tore and disfigured their attendant's faces, or stabbed and drove pins into their flesh if a curl was out of place. Slaves were regarded in ancient times by the majority of their masters as merely utensils, not human beings. Varro, a Roman historian, classifies agricultural implements into three groups: inarticulate, such as wagons and carts and plows; semi-articulate, such as oxen and other beasts of burden; and articulate, or human slaves.

In this pagan world, which Paul the Apostle, in his epistle to the Romans, sketches in miniature, male prostitution became quite as common as the female. Formal contracts were entered into between male lovers. The state derived revenue from a tax on this unnatural vice. In this cesspool of filth, where human beings had far outstripped the lowest of beasts in their sexual propensities, it was no unusual thing for slave masters to have a sort of a harem among their younger female slaves, for the slave girl had no protection against their lust. The slave was a *res* and not a *persona,* had no rights and enjoyed no protection from the inhuman brutalities of his master. The master could flog, mutilate or crucify his slaves and no one had the power to oppose. Slavery furnished the material for the most brutalizing of all amusements, the gladiatorial combats. Slavery inoculated the so-called society with a moral poison more deadly than snake bites, an infection from which it never recovered. Men of culture, vastly superior to their masters, brought up once in freedom en-

slaved by capricious fortune and unjust aggression, cut loose from the tempering traditions of home, and made the menials of a people as low as the savages. Rome lost her balance in successful campaigns against a weaker people, bloodshed was congenial, and when it ceased abroad, she sought it in bloody civil wars. The Romans were unfitted to settle down again to the tranquil affairs of life; they sought excitement and recreation by witnessing in cold blood the dying agonies of men and animals. Gladiatorial shows were given at the public games and at the banquets of the rich. The combatants were slaves, criminals or captives. Exhibitors vied with each other as to the number exposed to slaughter. Cæsar put 320 pairs up at once. Agrippa 700 pairs of fighters in one day; under Augustus 10,000 fought. The fallen gladiator was dragged by a hook through *death's gate,* there stripped, and, if yet alive, dispatched.

To witness the murder of men in cold blood eventually grew monotonous, and the Romans always loved novelty in their pleasures. Pompey introduced combats of men with wild beasts. It gave more excitement to witness an unarmed man, after his strength was exhausted, torn to pieces by a lion or tiger. Under Titus 5,000 animals perished in a day in the Colosseum. Even female gladiators, especially under Nero-Domitian, appeared in the arena and fought blindfolded men to the amusement of morally debased wretches.

Into that environment, that mass of human savagery, and degradation beyond the power of any pen, went the story of Jesus and His power to save. For Christianity gave what this world

most needed — the driving power of personality. Christianity came to this world in the heyday of its depravity, if such an expression can be allowed. At the psychological moment when humanity needed it the most, at the time when all of the striving and hopes of all peoples were at their lowest and just converging to a focus, when the vast majority of mankind were hungering for what they did not have, when East and West were about to be wedded, and when men were expecting a new era, the advent of Christ synchronized what is admittedly the greatest crisis in all history. Never before, or since, has the world been so utterly exhausted, after its blood riots and incessant conflicts.

In the unpleasant task of drawing aside, just for the moment, the veil which covers the vice, the depravity, and the sin of the ancient world, it is necessary, however, to impart that this has been done in order to appreciate our Christianity and contrast the ideals of paganism with those of our time, though we, ourselves, are by no means all that we could be. In our day we cannot dislocate history as it was possible during the past, for the idea of evolution and progress has too firmly laid hold on our minds.

One of the chief characteristics of Greek and Roman paganism was the absence of a sense of sin and a proud reliance on human nature. That, in all probability, was the chief reason of Christian persecution. Consequently, with a growing spiritual experience in the many converts to Christ, this self-sufficiency of Roman ignorance was beginning to be shattered, as man is always more sensitive to sin in proportion to progress in spirituality,

and sense of sin appeared, which proved akin to the Hebrew sense of sinfulness. Along with that came the barbarities and merciless inflictions upon the lowly followers of Christ. The new religion encountered the contempt of the learned and the hatred of the vulgar. The tremendous power of the Roman Empire was exerted for its suppression. Persecution unto death threatened the Christians, now from the violence of the mob, now from the sovereignty of the legal tribunals. The Roman populace amused itself with the dying agonies of the Christians as they encountered the pitchy shirts, their bodies flamed as ghastly torches to light the gardens of Nero.

Notwithstanding, Christianity pursued its resistless way and in less than three hundred years after the death of its founder it had become a legalized religion throughout the whole Roman Empire. "The Galilean had conquered." The progress of Christianity was unquestionably due, to a certain extent, to emotional influences. The pitying admiration with which the multitude beheld the calm fortitude and forbearing meekness of the martyrs doubtless made many converts to Christianity. That is they identified themselves with Christ through the martyrs and got an experience through their procedure.

Roman Christianity started with the masses because, at first not many rich or noble were counted in the Christian ranks. It worked from beneath upwards, like the sap of the tree in springtime, until gradually the authorities were brought under the spiritual power accepted by the poor and needy, and by the slaves and free individuals.

Constantine merely passed approval on what the masses had done. If the inner history of the pagan masses of Greece and Rome were written we should find many phenomenon of spiritual experiences, not a whit behind of those which meet us in the very first days of Christianity. Those were the days that it cost a person something to be known as a follower of Christ, and the person's experience was correspondingly made whole.

The Christian Society grew constantly by an inner power which enabled it to conquer and absorb into itself Jewish ethics and eschatology, the mystic worships of Greece and Asia, Roman ideas of organization, all of which it assimilated by externally baptising them into the life of Christ. The history of that life on earth has been a gradual development. Not that the Church on earth has been perfect or infallible. It has moved downwards as well as upwards. But in no age has its inspiration entirely disappeared; it has always been fed from an unseen source, and every branch of it has some relation to the Divine Spirit.

We must, therefore, suppose, in the light of all knowledge now available that the evidences of Christianity were such as to establish its positive truth.

The intellectual atmosphere of our age is vastly different from that of any age, through which Christianity has come up, and it is a serious question whether the religion whose birth and rapid growth took place in the unintellectual environment of those past ages can continue to subsist in the very different environment of our time, without the essential modification.

Christianity adopted from the same source the scheme of things as they appeared to the ancient Jews. For these, as for the Medieval Christians, there were seven heavens overhead, and the regions of despair were underneath their feet. The hierarchy of thrones and dominations, principalities and powers, angels and archangels, stood around the throne of God. Every hot spring was a place where a demon was tortured. Every well of healing water was the agent of angelic ministry. These childish conceptions of the whole unseen universe were the products of an unscientific age. Nowhere was there even the faintest rays of light on this as we know them to exist today. Nowhere was there a conception of the dynamic unity in the universe. The change in the view of nature wrought by modern science involves many new ideas, as the extension of the universe in space and the heliocentric constitution of the solar system. It is now generally known that the universe has come to be what it is by a long series of changes and that through all-seeming chaos of phenomena runs one all-pervading, all-controlling system of law. Back of law, however, is the great Causator, the One who causes all effects.

It was not until the latter end of the Medieval era, when new scientific facts were suddenly thrown in among the old preconceived ideas of a stationary earth. It was then discovered that science had added a new beauty to religion. Especially was that true in the discovery of universal gravitation, which was the beginning of the conception of dynamic unity in the universe.

The question before us is whether Christianity

can survive the prodigious change which has taken place in the intellectual environment without adapting itself to the same.

It goes without saying that the author is fully assured that Christianity will outlive all of its opponents, though in a modified form, and that all of the confined intellectual powers of every world in the universe cannot withstand it. Though he speaks after the manner of men, because of the mental infirmity of the whole Christian Church, which has failed to advance in proportion as other institutions have increased in learned proficiency. It is clearly evident that so great a change in knowledge and thought must involve changes in many beliefs more or less connected with Christianity. For instance the old, crude, anthropomorphic idea of God as a sovereign sitting on a throne up in Heaven, and ordering all things on this earth by the decree of His will, with Jesus sitting on his right hand. We may still retain such an image as poetical or symbolic representation of the Divine. But we must realize that it is only a symbol, and that the mere letter of the Bible kills, instead of giving life. Moreover, we must realize that one may be ever learning and never able to attain in the life of God by cavilling over the letter or imagery of the Scriptures. As the atmosphere in which primitive Christianity developed was an atmosphere permeated by Apocalyptic ideas, which was a type of religious writings called into existence through three hundred years of crises, of which the book of Daniel was the first produced.

Another instance, out of which there are thousands in the Bible: "God represented as being sorry

that he had made man," is but a symbol or character used as an abbreviation, an ancient mode of speech, which is anthropomorphism out and out, where human attributes have been attributed to God. God is unchangeable. A change involves imperfection. By His power the countless myriads of agencies in nature are obedient to His will. But though God is imminent in nature, He is withal merciful as well as transcendent, having a heart as tender as one's eyeball.

The contrast between the early centuries of Christianity and the twentieth may be broadly expressed in a single word. Those were unscientific ages. This is a scientific age. There was in general little science or profound knowledge even among the philosophies of the old world. Moreover, what little science there was in the schools of the philosophers failed to exert any considerable influence upon popular thought. In the absence of the art of printing, books were rare and costly. Anything like a general diffusion of knowledge was impossible.

To the Hebrew people the world was flat and the heavens a curtain stretched over like the roof of a vast tent. From time to time the windows were opened in that roof, through which came the fertilizing rains and sunsets. The celestial luminaries were the adornments of the great curtain, which formed the roof of this earthly tabernacle. The early Christians accepted substantially the old Hebrew conceptions of the earth.

Christianity adopted from the Hebrew Scriptures the doctrine of the origination of all things in a series of creative fiats in a literal week, six

thousand years ago. The Hebrews had adopted the same ideas from the Assyrian and Babylonian sources.

It seems hardly necessary to remark that such ideas were established at a time when observations of all natural phenomena, both cosmic and biological, were insufficient, and when the natural sciences were still non-existent. As already pointed out, such views are entirely contradicted in the eyes of all of those who have seen and read much, — who seek truth in all directions, and have for a long time followed nature as well as Christianity, and who have profitably consulted the great and rich collections of our Museums of Natural History.

The contemplated change of ideas from the childish notions of a special Creation, to those of Dynamic Evolution, in no wise states or insinuates the giving up of any fundamental Christian doctrine — not even the Virgin Birth, which some are alarmed over, simply because Paul did not mention it. Parthenogenesis (or Virgin Birth) is a phenomenon observable in numerous forms of highly developed lower life. The drone bees and working silk worms, which have been subjected to careful observation, are declared to be among such; consequently, there can be nothing unscientific about the peculiarity. What it is that stimulates the unfertilized ovum to develop in normally occurring parthenogenesis we do not know. In most cases of this kind the process of maturation seems to differ more or less from that which takes place in eggs which are destined to be fertilized by a spermatizoon. What it was that produced the

transient increase of vital energy in the Virgin Mother is not in the least mysterious to those who have been quickened into genuine experience, through the Son.

The position adopted in this volume includes a firm belief in the Incarnation as an absolute necessity in the understanding of all of the mysteries of the universe. In fact, too much importance can not be placed upon it; for, once published, the story of the Virgin Birth came quickly to be recognized as an important and fitting sign of the entrance of God. Such a deception may be accomplished by endeavoring to prove what science claims does not take place; namely, an evolution of life before there is an involution.

The Incarnation furnishes an absolute and divine personal background and value to all that Jesus Christ was, taught and achieved while on this earth; and since He left it, in His human form. Moreover, the Incarnation constitutes the climax of that method which we are well able to trace throughout cosmic and organic evolution. For all evolution is made possible and determined by involution. Nothing is, or can be evolved which God has not involved. Consequently, the Incarnation is the final involution. It is the entrance into a new Creation — a freshly formed Manhood of the very source of Life and Immortality. The goodness and love of God, in particular of the Father, was the sole moving cause of the Incarnation. One would willingly linger here for the truth's sake, so full of rich instruction and display The Heart that manifested itself, when there was no eye to pity and no arm to save.

To recapitulate: This comtemplated change is an attempt to arouse Christianity into the advancements made by other knowledge. It is an attempt to offer as an incentive the complete Christ of the superlative degree, and a normal Christian experience in Him; besides the stimulus of unimpeachable modern knowledge, which foreshadows Jesus Christ, if it means anything at all.

This is done at the expense of excluding the don'ts! don'ts! don'ts! — because, it is not what we don't do that counts, but what we do do . . . and the antiquated blue laws, which a certain class of bisexual-hermandads are forging forward as the panacea for all evils, and substituting the magnetism of the truth, AS TO HOW WE GOT OUR BIBLE, IN ITS PLACE.

Paradoxically speaking within the Church itself there is an uncertainty such as never before, even on the most vital question of theology. The vague sense that foundations are tottering and that the old landmarks are sinking below the surface is manifesting its reality every day. The younger people in particular are more and more coming to recognize that the old orthodoxy, as to a special creation, is impossible. But they do not know how much must be surrendered, nor what to put in its place. In the general unsettlement — which is so characteristic of our time it is not wonderful if many feel the whole religious territory has been converted into a quivering morass. Where is one to find a foothold, they cry, now that the solid rock, in regard to the earlier chapters of the Bible, has been broken up. In the old days everything was so plain and certain, that we should worry. We

had a Bible unquestioned from cover to cover, we believed that from Genesis to Revelation it was the infallible word of God. Now criticism, and modern scientific knowledge has come and shown us that we were wrong in our views of special creation, of authorship and date, and that the history of the world progress in many places can not be trusted. And that much would have to be surrendered on which we had stayed our faith and comforted our souls.

It is the glory of Christianity, more so, than to all other religions combined, that it appeals to the reason, and that it can stand the searchlight of psychology where all others fail, and Christians should be the last to depreciate free inquiry into the documents in which their faith finds its authoritative expression. We need to put up no warning notice-board that trespassers will be prosecuted. We have so firm a confidence in the triumph of that we can heartily welcome the freest and most searching investigation. No gold is of any value to us if it will not stand the severest acid test — and this must be universally acknowledged both by those who accept and by those who reject the traditional views of both science and the Bible. Everyone of the ethics so far as the author knows, are of the prophetic type of faith and highly opposed to that of the priestly type.

Priesthood and Ecclesiasticism in most all denominations, and all ages, develops externally in elaborated ceremonial, sacred vestments, a self-perpetuating hierarchy, which is compelled to keep others in subjection and servitude. Prophetism, the true faith, develops internally in a deeper

knowledge of God and a growing sense of individual responsibility to Him. Ecclesiasticism seeks to control, not only the avenue of approach, and to impart the secret of that approach none but the humanly ordained have the right to perform, but seeks to tell everybody, saved or unsaved, what they must or must not do. Prophetism, on the other hand, seeks to *know* God through the internal, personal or mystical approach, and to impart the secret of that approach to all men. Priesthood and Ecclesiasticism from time immemorial, has sought to make itself indispensable and permanent. Prophetism, which started in the process of spiritual evolution before Priesthood began, seeks to be inclusive and to make of the very last man a mystical God-*Knower*.

Consequently, if American civilization is going to be saved, the prophetic type of faith must train their Big Berthas, and shoot for personal liberty, regardless of the priestly type.

In regard to the Blue-laws and their spiritually hermaphroditical god-fathers, one should remember once and forever, that birds do not go back into their shells or to their reptilian ancestry; that butterflies do not descend into their caterpillar state; that blossoms do not retrograde into their bulbs; and that Christianity can not go back into Judaism and Blue-laws. The first principles of infallible biology must prevail and hold good if our growth is to be towards God and truth, and constant progression.

Nothing but a cataclysm, will ever re-awaken certain types of religious faith. Types that need a Jesus and a whiplash very much more than many

out-and-out sinners. Such hermaphroditical intelligences, such creatures with mixed principles, who are in the external reform business for the graft and the loaves and fishes, presume that they are going to legislate the spiritually-dead of the human race into the very life of God. An idea as dead and defunct as the Ptolemic system of astronomy which supposed the earth to the center or fixed point in the universe, and that all heavenly bodies moved around it. The expectation of this, spiritually, hermaphroditical clique of Law (not Gospel) preachers is to compel the Governments of this world to become a police-club, cudgel and shillalah to club and force the race into Church-going. One would naturally imagine that the history of the Dark Ages would be enough to convince such nincompoops of their folly; but, alas, it is not. Usually, such external religionists have a very superficial experience, especially of the love and "goodness of God, that leads men to repentance." This institution of formal religion and corrupt politics — Christless beyond all expression — has thrown what is called the "hell-scare" into this supposedly civilized land of freedom. Time alone will tell the story as to whether it is on the main-line of the Christ-progress, or whether it is a mere blind alley, that leads nowhere.

Considering the methods of Blue-law enforcement which would be employed by such a coterie of dead-letterites, it at first seems a problem how they can keep from going back to the institution of circumcision in the age of Abraham. Blue-laws, or any other law, other than the law of the Spirit of life in Christ Jesus, will never save

the human race, though licensed grafters, paid lobbyists and formal religion may attempt to put them over.

Modern Pharisaism in many lines, is a worthy lineal descendant of the ancient malefic, vulpine, ophidian. Like the duckbill of Australia, an aquatic burrowing and egg-laying monotrematous mammal, it has not made any headway in thousands of years. The philosophy looks as though it was warm blooded, nevertheless, it lays its eggs, as do the cold blooded reptiles. It nullifies the Law, the Prophets, and the Ethics of Jesus under pretext of greater piety. To do this, it has invented a Pentalogue of its own: Thou shalt not break the Sabbath; Thou shalt not use tobacco; Thou shalt not go to the theatre; Thou shalt not play cards; Thou shalt not dance; And in most of our high "Christian" circles, if a person but flaunts his obedience of these five words of man he may with impunity flout all Ten Commandments of God, and all of the ideals of Jesus' earthly teaching. If Jesus precisely appreciated the Spiritual condition of the ancient Pharisees, what shall be said of the modern?

Christian education is the one and only hope of the hour. Education which teaches the race that mere morality saves, be it ever so polished, is not Christianity, never was, and never will be. Christian education, the band that saves, and indelibly stamps the genuine believer, is no crawling poltroon. On the contrary, it is never afraid to unmask the false education which assays to leave Christ out of its teaching. Such an education, with no Christ, never ceases to be funda-

mentally rotten, and more dangerous, in fact, than spreading poisonous gases throughout the earth; for it will eventually curse mankind. No better evidence of this statement can be found than in German philosophy. Germany was educated in natural sciences far beyond any nation of the world, and behold the result of her pitiless brutality, her exaggerated ego, and her depravity beyond description. Germany was the most humanly refined nation in the world — Christ apart — and her universities furnished the ideas of the intellectual leaders of the race. It was impossible for an advanced degree in any university of America, England, or France unless one could read and understand the works of German authorities in their original.

Notwithstanding, Germany went to the bow-wows — in the eyes of the rest of the civilized world, because she left Jesus Christ, the Son of God, the example and object of faith, out of her philosophy. Shall America escape Germany's doom? Or will she give to Christ the pre-eminence which belongs to Him in the hearts of her people? The Church of God and the American educational system shall answer.

Moreover, Christianity can not remain where it is, for it is only partially triumphant. The American church presents serious difficulties especially in the rural districts, for such are falling away from the pure Gospel. According to government statistics only forty per cent of the rural churches in the United States are growing, eighteen per cent are stationary, and thirty-nine per cent are losing. But if there were no such alarming

figures the issues would still be the same, for the church has been saved by grace, and now she wants to put poor souls on the basis of prohibition for eternal life. At present the church is facing the gigantic problem of Christianizing the education of the world, and it must be frankly acknowledged that the Christian must get a move on, in regard to democracy, and modern knowledge, and the propagation of the same.

Furthermore, it is claimed by competent authorities, that eighty-five per cent of all the children that pass through our Sunday-schools are never heard from afterwards. This could never occur, if the children were taught the truth of God in nature, and the truth of God in Jesus Christ, and taught the life has formed its own destiny in both realms.

Instead of teaching children the truth of biological science, as well as the Divine life of the Spirit, all sorts of schemes of prizes and rivalries are put forth rather than the charm of the knowledge of the glory of God to increase or even hold the attendance.

The public school does not have to resort to such a policy and there is no reason for the artificial in the Sunday-school.

Christianity in order to progress and rise out of its malformation and intellectual lethargy, must learn the laws of life as they are unfolded in nature and make use of modern knowledge to the glory of God through Jesus Christ. Especially so, as Jesus Christ solves all problems that ever were or ever will be in this universe, for He is the light of the World. Moreover, Christianity must teach

the composite character of the Pentateuch, for the old traditional view that Moses was the author hasn't a leg to stand on. The Pentateuch is a relatively late complication of material taken from written sources, all of which reached their final form hundreds of years after the time of Moses. The compiler depended chiefly upon four documents, J — the Jehonistic document, traces of which are found throughout the entire Pentateuch, E — the Elohistic document — closely interwoven with — and, like it found throughout the Pentateuch, D — the Deuteronomic Code, found chiefly in the book of Deuteronomy, though traces of it may be seen elsewhere, P — the Priestly Code, which served as the ground work of the whole complication. Those who hold that the Pentateuch is in the nature of a complication base their opinion almost entirely upon internal evidence, and the evidence is so overwhelming, that all of the discrepancies and the contradictions throughout the Pentateuch vanish away, like the dew before a hot sun when once we see the process through which we got the Pentateuch. As a matter of one hundred per cent fact, the Priestly Code, which formed the work of the whole Pentateuch, was not the work of a few months or years, for the compilers and editors worked on it for several generations. Beginning in the days of Ezekiel and ending about the middle of the succeeding century. The compilers made little or no attempt to harmonize the material, as it was so precious, that they just chucked it all in. And that is the cause for the effect of all of the discrepancies. Moreover, the stylistic peculiarities of all of the documents are so pro-

nounced that there is as much of a difference in style between the documents of the Hexateuch, as there is between the four gospels. Under the influence of this new Bible knowledge the Old Testament came to be studied like any other literary production and scholars went at their task with the definite purpose of making the Bible tell its own story. Consequently, if the race is to be saved and constantly propagated, the truth must be taught.

Not only must advancement be made in the natural knowledge, but like progression must be effected in the spiritual. At present it is an open question whether the morality of professed religious people of this age is notably better than the morality of the men and women of the world. Be that as it may, what justice there is in criticizing the morality of Christian people is primarily due to the fact that we have separated morality from religion, and have divorced the things that ought never to have been divorced. As a result there are multitudes of supposedly Christian people who keep their religion and their morality in separate compartments and who think they can be religious without being moral.

Certainly it is a fact that the lives of a great part of those who flatter themselves that they are spiritually about all that it is possible to be, are sordid and selfish and unutterably small and mean. Willingness to renounce self, to give life for others, is quite as often found among "sinners" as among "saints". Such would never be the case, that is if Christianity would come back to the pure ethics of Jesus, who had little to say about man's

relations and duties to God; He confined Himself to men's duties and relations to each other.

Christianity, in order to reproduce its species, in its normal condition, must catch the vision of its founder and rise to His plane of spiritual religion. Moreover, it should be willing to die to all its sectarian and outgrowing theology along with its undemocratic ecclesiasticisms. Moreover, it must allow freedom to life in Christ, which comes up through variation, as has all life in nature. It must get back to the prophetic type of faith of its Founder the faith which High Criticism has shown to be as high above the priestly type as the heavens above the earth. What the priests of old were accused of neglecting, the prophets undertook themselves to do; to denounce the heathen customs in mere formal religion, and to bring the people out of their ignorance of Jehovah.

The solutions which have been proposed for the problems of religious thought in our day and age are only provisional. We know in part and we prophesy in part, but, as we have seen, our partial knowledge justifies the prophetic hope that no scientific discovery will ever contradict the essence of Christianity.

CHAPTER II

CREATIVE COSMIC EVOLUTION

THERE is, perhaps, nothing more astonishing in this age of intellectual progression, than the change which has taken place in our conception of the universe. The old notion of unchangeableness, with occasional upheavals — the static view — has given way to the newer, safer and more sane ideas of progressive development in all natural phenomena. Gradually, since Darwin's time, this new interpretation which regards all things from the dynamic point of view, has extended from one field of human inquiry to another. At present we seem to be on the threshold of nature's long kept secret and about to enter into a complete knowledge of cause and effect from the very beginning.

For lingering centuries, the race has been intellectually mesmerized by the Biblical stories of creation, where we have the imagination man at work trying to answer questions which he was no more prepared to answer than a child of four, is in a position to explain the literal factors of an algebraic product, pertaining to the little known fourth dimension; a very hazy subject, vaguely known, but never demonstrated.

The whole human race has been in a very colossal degree, as the savages, who have an answer for every question, because they have no idea of

the difficulty the problems involved. A name or a story will completely satisfy them, because they are ignorant and uncritical. Now the stories of creation, or cosmogonies, as they are technically called, have been held by all races of men. Everywhere we find accounts of a distant past when the gods walked with men on the earth. The desire to account for origin is not hard to understand when we take into account the psychology of our own logical tendencies.

It is a somewhat startling fact in the history of evolution, to find that the first successful attempt of applying the principle of progressive development in nature, was made in regard to the celestial bodies which are billions of miles away. These colossal luminaries which are constantly emitting their light upon us, were without the slightest doubt evolved from the diffused gaseous matter which exists in enormous bodies throughout the universe. The nebula hypothesis has been amply confirmed by the spectrum analysis from the start to the present and still holds the foremost place as an explanation of the origin of our solar system. By aid of the optical instruments now at the command of astronomers and physicists, it has been possible to trace the steps in the evolution of solar systems, and the stages of development are so well marked as to win universal acceptance. The greatest of the nebula masses are more widely diffused. The mass of gaseous matter in the great nebula of Orion is so vast that it takes the light nearly one hundred years to pass its boundaries. It is claimed that there is matter enough in that enormous body to make a million solar systems like our own.

The nebula in the constellation of Andromeda is more condensed; the spiral nebula which has started to whirl in the locality of Canes Venatici is partly solidified. This process is known to continue until such masses become white stars, then yellow stars which are still older, and finally dark stars whose existence is only revealed by the attractive influence exercised on others. Thus we have the various stages in the evolution of their life history.

The universe, as to its composition, is known to be a combination of atoms which are composed of electrons, and may be illustrated as follows: If an electron was as large as the head of a pin, the atom of which the electron is a part, would be as large as the Flatiron Building in New York. The atom in fact, is two hundred times too small to be seen with the naked eye. The electrons are continually moving about, bumping into each other in all directions. This is true wherever matter exists, with the exceptions of localities like our moon.

There are certain noiseless forces which are going on in this universe, and which have compelled matter to become as it is known to exist, which are stupendous beyond thought. These forces are technically known as Motion, Attraction, Repulsion, Chemical Affinity, Gravitation, etc., and they are continuously in action, never failing or varying a thousandth part of a fraction.

The immensity of this universe can be vaguely comprehended by the phenomenon of light which travels at the rate of 186,000 miles a second. It is asserted by all astronomers that the light which

travels at such a marvelous velocity would require one million light years, or a four and one half millions of our years to cross from one side of this universe to the other.

There are over four hundred million stars in the universe, as the evidences from different sources declare, many of which are much larger in bulk and brighter in their luminosity than our sun, which is essentially a star of like composition as the rest, as the spectrum analysis clearly reveals. The human eye unaided can observe about forty millions of stars; the telescope can pick up over twice the number, and the photographic film can pick up millions that we had no idea were in existence until recent years.

Modern photographic plates show that between the earth and most distant points in space there are dark clouds of some sort of matter suspended in space. No light passes through these clouds, which are opaque. There are various conceptions in the scientific world as to what this phenomenon means. The best hypothesis, at present, seems to be, however, that they are numbers of stars that have spent their day spinning around at great speed. Some of them are so gigantic in size that it takes them from 50,000 to 100,000 years to rotate upon their axis.

As regards this system which we ourselves are in, Jupiter, Saturn, Uranus and Neptune are still in a state of intense heat, of which the inpenetrable clouds covering their surface, are the evidence. They are yet in the stage of their planetary youth, never having cooled as our earth, notwithstanding they were hurled off from the sun and held by the

law of gravitation, millions of years before our earth was in a separate existence. Venus, like our earth has attained full development. Mars is in the descendant stage; its oceans are almost dried up and its atmosphere is rare in comparison to that of our earth. In all probability the planet is inhabited by a race more advanced than we are, in that the canals are artificial. The moon is dead; it has no moisture or atmosphere.

All astronomers are agreed that it is altogether probable that there is a solar system similar to our own, revolving around vast numbers of the stars, although no instrument yet devised, has proved powerful enough to trace such in their revolutions about their own suns. Moreover, they are agreed that there may be many more planets in other systems than our own, and in all likelihood may be peopled with mortals much superior to ourselves. In fact it seems much more reasonable to them to suppose that such is the case than to suppose that our own little earth which is but a mere atom in the universe as a whole, is the only habitable planet. The universe today is considered by advanced minds as the Father's house "in which there are many mansions".

It was not until recent times that men inspired by scientific investigation and illuminated by penetrative instruments, have discovered for this subject a firm, though still incomplete, foundation of fact. Many of the heavenly bodies that we see in the sky at night are similar to our earth, for the spectroscope shows that some of these bodies are composed of similar materials.

The solar system of which our earth is a part,

consists of its central body, the sun, and a series of smaller bodies which revolve around the sun. The larger of these bodies are the eight major planets which travel in a regular and nearly circular path, known as their orbits. The planets are attended by moons which revolve around them.

In contemplating the marvel of our own solar system as one of many throughout this universe, it may be of interest and instruction, to know that the sun which is the nucleus and center of the same, is moving along through space in a certain direction carrying the whole solar system along with it. That its diameter is 886,542 miles, and that it rotates upon its axis as shown by the sun spots, every twenty-six days.

Mercury, the nearest known planet to the sun, is for this reason always difficult to see. This body is 2,756 miles in diameter and has no moon. It rotates upon its axis every twenty-four hours and revolves around the sun, every twenty-eight days, at a distance of thirty-six million miles away.

Venus is a planet noted for its intense brilliancy. Its diameter is 7,826 miles, which is about the size of our earth and like the earth, it possesses an atmosphere. It rotates upon its axis in exactly the same time that it takes to revolve about the sun, which is 226 days, at a distance of sixty-seven million miles. In this respect it acts just as our moon acts toward our earth, always keeping the same face toward the larger body.

Our Earth, which we have come to know considerable about, has a diameter of 7,918 miles. It rotates upon its axis about every twenty-four hours, and revolves with its one moon, about the

sun every 366 days, at a distance of 92,900,000 miles away. That means that we are rotating at the rate of one thousand miles an hour, or between sixteen and seventeen times as fast as an express train. And revolving about the sun with a speed of eighteen and a half miles a second.

The body of Mars rotates in a time of slightly more than twenty-four hours and revolves about the sun in one year and three hundred and thirteen days, at a distance of 141,500,000 miles away. Its diameter is 4,352 miles and it has two moons which are so minute and so near to the planet, that they can only be seen with very large telescopes.

The Asteriods are a belt of small planets numbering about one thousand, which revolve about the sun between Mars and Jupiter, the largest of which is Ceres, which is less than five hundred miles in diameter. All of the Asteroids are invisible to the naked eye, with the exception of Vesta. There are two theories as to the cause for the effect of the Asteroids. One is that they are fragments of an exploded planet, which got to spinning too fast on its axis, like a burst fly-wheel, and the other is, that some planet not as large as our Earth, failed in making.

Jupiter is the greatest of all the planets; in fact it is called the "Giant" planet. Its diameter is 87,380 miles, or more than twelve times the size of the earth. Observations of Jupiter's marking show that on an average, the planet rotates on its axis in a period of about nine hours and fifty-four minutes. In its revolutions around the sun, Jupiter is attended by eight moons, four of which were

among the first celestial objects which were discovered by Galileo. The huge planet revolves about the sun in eleven years, three hundred and thirteen days, at a distance of 483,300,000 miles away.

Saturn is distinguished from all other planets, in fact, from all known celestial bodies, through being girt around its equator, by what looks like a broad flat rim of exceeding thinness. Up to the present, we know that Saturn is attended by ten moons, which accompany the planet around the sun in 29 years, 167 days. The diameter of this planet along with its rings, which have been thought to be a bunch of asteroids, is 175,000 miles. It revolves about the sun with its ten moons, at a distance of 886,000,000 miles away.

Uranus is just within the limit of visibility. It is 34,900 miles in diameter and has four moons, which rotate with it around the sun, every seven days, at a distance of 781,900,000 miles away. The marks of this planet are such, that the rotation upon its axis is thought to take from ten to twelve hours.

Neptune, which is the most distant planet that we know of at present, is invisible to the naked eye. Its diameter is 32,900 miles and it has but one moon. This body rotates upon its axis in about the same time as does Uranus. It revolves around the sun every 164 years, 284 days at the enormous distance of 2,791,600,000 miles. With regard to its physical conditions, if it were as our earth, it would have forty-one years in each of its seasons. From these considerations, it will be plainly seen that we ourselves are in a great solar

system, which in all probability is but one in millions.

Returning again to the subject of our own world, it is well known that the great divisions of the earth are the atmosphere or air, the hydrosphere or water portion and the lithosphere or solid part. All of these had an evolution during separate periods of time as truly as all other phenomenon has had its evolution.

According to the Laplacian hypothesis which has stood the test from all directions, the Earth began as a globe of intensely hot gaseous vapor which eventually cooled down to a liquid and finally crusted over with a solid shell of rock, while the interior remained in the molten state. At that stage the surface of the Earth was so hot that water could exist on it only in the form of vapor. The atmosphere was then over one hundred times as heavy in pressure as at present, and very, very hot. Hotter in fact than some old fashioned evangelist's hell and utterly unfit for living things. In time it cooled sufficiently to allow the water vapor to condense and fall as rain. It was at this period that the oceans began, and as the temperature of the water was reduced by rain from the cold clouds, the atmosphere became somewhat freed from the deadly carbon dioxide, and other unwholesome gases, so that the surface of the globe became fit for life to exist.

Irreconcilable differences of opinion may be held on some things but not on this: Water vapor is literally sixty-two per cent lighter than air, hence it rises to make the clouds. If this phenomenon were otherwise the clouds would have remained on

the ground and life as we know it to exist could not have existed on this globe, because no land animal can see through clouds or smoke. Moreover, water is the only compound known to expand at its freezing point. All other elements or compounds are exactly the reverse; that is they condense instead of getting larger as they get cold. If water acted as other compounds are known to act, it would freeze and then sink, freeze and sink continually, until there was no water to freeze. Consequently, there would be no vegetation or land life upon this planet. Reject utterly the poor, emaciated theory that such an indescribable phenomenon ever happened by blind chance. There is not one chance in a trillion, a unit which has eighteen ciphers annexed, that such a thing ever happened apart from a Mind, from beyond this world.

If one were to cut each separate word from the pages of a long letter, stir them all up, and put them together hit-and-miss fashion, the meaning of the contents of the letter would be utterly gone. There would be words, but no thought. This universe is a thought-creation, and so is every other creation. The sculptor sees the statute in the unhewn block of marble, before he strikes a blow. Every original painting is a thought-creation transferred to canvas. Otherwise we should find no meaning in it. It would be out of harmony with the fundamental principles of everything that we know. Because no thought was back of it, it would be an eternal enigma, and so with the universe. It is the product of divine thought.

No, science does not dethrone God, as certain defunct politicians would have us to believe. Let

us blot from our minds such windbag nincompoopery as the thought that scientific discovery has made necessary the superstition of blind force or natural laws for a Supreme Being. God is just as essential to the true scientist as to the theologian. But in place of the grotesque conception of an enlarged man-like Deity, ruling the universe like an absentee landlord, science puts the Divine Immanence of an infinite intelligence that always and everywhere manifests itself in progressive creation.

As to the earth's hydrosphere, the volume of the oceans and seas is about 324,000,000 cubic miles, which is about 15 times the volume of the earth above sea level. If surface qualities of the earth were smoothed out, the higher parts of the continental elevations being deposited in the lower parts of the oceanic depressions, so that the earth was as smooth as a rubber ball, water would cover the entire globe to a depth of over two miles.

The material of the universe is composed of a number of substances known to the chemist as elements, which rarely exist in a free-state, but usually in a more or less intricate combination, each element with one or more others. Before the material of the solar system was collected into compact bodies, it was widely spread out and existed as a nebula. These nebulae are so numerous that the most powerful modern telescopes render visible about half a million. They are generally regarded as composed of matter in its gaseous state.

All matter exists as a trinity in unity, either in the gaseous, liquid or solid state. These nebula are divided into all kinds of varieties, and are in the state our earth and solar system passed

through, hundreds of millions of years ago. The solar system was probably formed by the condensation of the material of a nebula. The outer parts contracted into planets and the inner parts into the sun. The support of the Laplacian hypothesis by the telescope, has been supplemented by the spectroscope. According to Laplace, as the condensation of the nebula progressed, the rotation would increase in velocity. The revolution of the planets about the sun is thus seen to be necessitated by the motion of rotation, which they had formerly shared with the central mass.

The earth was thrown off from the sun as a white hot ball of gaseous matter, some two thousand times its present size. The earth was cast into a cold temperature, equal to that of our moon at present, which is something like 461 degrees below zero. There was no breach of continuity, as all laws of interaction held. Thus the well known substance of water was formed by the composition of two elements, hydrogen and oxygen. In such a temperature the water could exist only in its gaseous state (steam). As that ascended, it came back as rain and consequently it rained for millions of years. The war between fire and water lasted until one of them had conquered. That was the water, which existed in boiling oceans.

From the time when the earth was sufficiently cooled for the water to condense on its surface, a continual process of unbuilding and rebuilding of the rocks has been going on. Wind and water, heat and cold have been prominent factors in making our earth what it is today. We do not know the exact age of any particular strata of the

rocks, nor how long the process of stratification has been going on, although three or four hundred million years or more, is generally scientific estimate. The chronological succession of the different rock formations is, however, known and their relative ages may be judged with considerable accuracy. Here and there as time went on, the body of a plant or an animal was deposited in the sand, mud or chalk, and has remained in the resulting rocks in the form of a fossil, through all the ages. By the study of the occurrence of fossils in the successions of deposits, we get some indication as to the inhabitants of the globe at various stages of its history. As we do so, we get the unmistakable evidence that the lower and simpler types of both animals and plants were in existence, before the higher.

Any hypothesis of the universe which shall do justice to the conceptions of continuity and progress, can only be framed with the aid of the category of purposes. An interpretation of evolution so framed is strongly opposed to the conceptions of a Creator touching this world only with His finger tips, and exhausting His creative power in its initial exercise.

It is held — at least, by those who place the premium upon ignorance concerning the past of our old earth's history — that "knowing the Rock of Ages is of far greater importance than knowing the ages of stratified rocks." Now all of those, with the first principles of honesty, of intellectual prudence, and of spiritual intuition, will cheerfully acknowledge the truth of such a statement. But, when it comes to brushing away the

truth of the successive strata of the earth's crust, as though such a testimony did not exist, then it is time to call a halt upon such a plain damn-fool philosophy.

If, therefore, the latter truth is discredited in this intellectual age, the former suffers and loses much that is a part and a parcel of the whole. It is an unfortunate method, the harping of one truth at the expense of another, and it becomes more so with regard to synthesis of all things.

Some claim that a certain amount of mental bias is a necessity for disposing the mind to accept any truth — and this is true in a certain sense. But mental bias, if it is to be a help and not a fatal hindrance, should have its negative side in freedom from any prejudice which may hinder the mind from accepting the truth all around, — not in bondage to any particular and exclusive source of information. Yet people deliberately decide, for personal reasons, especially if their bread and butter is at stake. That, and that alone, has been the cause for the effect, as to why so many cheap wind-suckers and captious fault-finders with the truth of evolution can go about the country catching and imposing upon the lowest forms of human ignorance. One honest individual in any community is the moral equivalent of one hundred million of the other species.

The whole tale of elementary evolution holds together, is consistent, and leads to new discoveries continually. The ordered beauty of the World of Nature suggests an Infinite intelligence, with powers of action such as no man or any other creature possesses. Evolution, which was so hotly

contested by the theologians of a generation ago, suggests the beautiful conception of continued action in creative cosmic evolution. Furthermore, evolution is the most fascinating of all studies, especially so, as life in Nature is contrasted to life in Christ, which is the most important phenomena in the universe.

CHAPTER III

THE CREATION STORIES OF THE BIBLE UNDER THE SEARCHLIGHT OF MODERN SCHOLARSHIP AND RECENT DISCOVERIES IN ARCHEOLOGY

For some years past it has been generally believed by even the most painstaking and constructive of the Biblical critics, which include the Jewish, the Roman Catholic and the Protestant scholars of the very highest degree, that the first three chapters of the book of Genesis along with the whole story of the Noachic flood, were derived originally from Babylonian sources. The overwhelming evidence which substantiates their conceptions is such that all scientific facts endorse them. No sane person in these days who has specialized in his studies of cosmogony, biology of chemistry, where cause and effect is read like chapters of a book, could ever believe even if he tried, that a million forms of animal life, to say nothing of the plants, gathered from all parts of the earth, either in pairs or sevens, went inside of a vessel that was only three hundred and fifty feet long. Neither could he believe that water five miles in depth, according to the most elementary principles of hydrostatics, covered this entire globe, which is more than twenty-four thousand miles in circumference. Whence could this incredible amount of water have come and whither, when the flood abated, could it have disappeared?

Science speaks in no hesitating language upon this subject when it says, "That so vast an accumulation of water all over this terrestrial globe, would be in itself a physical impossibility". Modern knowledge positively forces us to the conclusion that the flood as described by Biblical writers is unhistorical and mythological in the extreme. The writers of Genesis had no authentic knowledge of a universal deluge, though they probably believed that one had taken place, just as they believed the other Babylonish myths and folk lores. These writers simply took the traditions from the Babylonian sources and made them the basis of a great sermon on righteousness. They were men of faith and the significant part is, that they used the material in hand for the purpose of illustrating God's righteous anger against wickedness, and His providential care and protection for those who were obedient to His Laws. And this is what we must look for in these ancient writers — not history, not science, not the letter of the word, but a revelation of the righteous God through moral law.

Viewed from this standpoint, the use of these commonly supposed prehistoric incidents, is not only significant, but most natural and legitimate. Moreover, many of the difficulties felt in connection with the Bible stories of creation, will positively disappear. These perplexities always come into existence through a misunderstanding of the framing of modern science upon them. The stories in Genesis were written in the intellectual childhood of our race, when human knowledge was only at the dawn and men's minds were just awaking for the first time to the problems of life and from

whence they came. It was inevitable, therefore, that these accounts of the creation should be cast in a simple and childlike form, if they were to be intelligible to those among whom they were given, and the wisdom of giving them such a setting has been more than justified by the impression they have left. This is seen more directly when contrasted with the cosmogony of other races. It is now widely admitted that the Genesis was written, among the peoples of Babylonia and Assyria. Many of the elements which the sacred writer of Genesis obtained from the Babylonian and Assyrian beliefs have been purified and redeemed from their baser forms and invested with the presence and power of a sovereign God. The purpose of the writers is not scientific, but religious. Their scientific knowledge was limited by the horizon of the age in which they lived, but the religious truths they taught were irrefutable and eternal.

The scientific account of creation has been written by the finger of God upon the crust of the earth and men are slowly and continuously spelling it out. The greatest mistake is made when men seek to find in the one record what can only be found in both. The thing that was necessary in the primitive world to save men from grovelling, debasing polytheism was the knowledge that it was God, holy and good, who made all things and that the crown and summit of all His works was man.

There are, as every casual reader can observe, two accounts of creation in Genesis. The first, in Chapter I (1–14) and the second in Chapter II (4–25). The book of Genesis opens with the first account of creation, which has of late been

very closely scrutinized by the ablest scientists, historians and theologians, and the leading features have formed the ground work of their ideas respecting its scientific and historical value.

From among the fragmentary remains of the ancient literature of Babylonia and Assyria deposited in the British Museums, Mr. George Smith recovered and deciphered a cuneiform story of creation which exhibits a striking resemblance to that of the Biblical record. It was in the form of an epic poem written on a series of tablets which, though incomplete, admits being rearranged in their original order so as to allow us the successions of the incidents as they were primitively told. The tablets appear to have been seven in number, the second and sixth of which are lacking. Between the record of these tablets and that of the first chapter of Genesis, the coincidences are numerous and exceedingly striking.

In each case the history of creation is divided into seven successive acts. In each case the present world has been preceded by a watery chaos. In fact, the self-same word is used concerning this watery chaos. There can be no reasonable doubt of a genuine relationship existing between the two cosmogenic traditions.

Profoundly impressive to those who are downright anxious to know the truth, is the fact, that, according to modern analytical studies of the Bible, there is, at the very least, a period of four hundred years of time between the two accounts of creation.

The second account, which was written first, is out-and-out anthropomorphic. The image of clay

moulded by the hands of their man-like God and vivified by the divine breath, breathed into its nostrils, the rib taken from the man for the manufacture of the woman, the garden planted by Jehovah, and Jehovah's evening walk in the garden, represents an order of conceptions which religious thought outgrew before the date of the later narrative. The first of these accounts is the work of the last modelled Babylonish conceptions, and represents a much more advanced state of Hebrew religious thought.

The later narrative, which comes first in our present book of Genesis, is remarkably free from the naïve and crass anthropomorphism. There is nothing strange about this, when we take into account the psychology of the adaptability of the Jew among the modern nations, as well as those of old. So strong is this natural impulse of adaptation to the environment, and profiteering by the environment in certain of the Jewish race, that it is claimed by a certain "would be" psychologist that, if a Jew ever fell down a sewer hole, he would come up with a diamond pin.

As the creative stories, the first is a very great advance upon the second, which was so much earlier. In our modern language such an orderly, progressive manifestation of phenomenon in the universe we call Evolution.

By way of parenthesis and to the glory of God, as well as for the whole truth's sake, it must be stated that these very facts are among the progressive realities which the old school, dead-letter theologian endeavors to keep out of sight to the

last possible degree. To all progressive minds such a procedure of deception, humbug and downright dishonesty, is doomed to destruction as sure as there is a law of progress in this universe.

Every full-fledged premillennialist connected with whatever sect they may be has discovered that keeping quiet is an effective method of control of thought; and they attend to it that the masses shall be fed, not with the word of wisdom and knowledge, but the word that shall fan into flame, hatred and poison against such. Nine hundred and ninety-nine out of every thousand of these dead-letterites, are ninety-nine and three fourths per cent nincompoop, when it comes to understanding the first principles of modern thought. The world in general does not know it; even they themselves do not know it — but the person who has gone out in search for truth in all directions, knows it from A to Z. The philosophy of this class of intelligences is always founded upon the basis of the little girl's remark: "Isn't it just grand and wonderful that any one can talk without thinking". Riding their dead-letter theories like a witch on a broom stick, these narrow-minded embodiments of bigotry and ignorance, imagine that they and their little two-by-four sect are about the only things that ever happened in this universe. Many of these dead-letters hyphenates have an inherited instinct for ignorance, equally as strong as a cat for a canary, or a dog for a bone, or a domesticated seal for fish. Metaphorically speaking, if a mule ever kicked one of these antediluvianated intelligences on the cranium, the poor mule would break his own legs. The heads of such people are

so ossified in tissue and so calcified, that no well bred mule would ever attempt it the second time.

In brevity and simplicity it may be well to remark, that sooner or later an indelible stigma of public abhorrence is bound to arise from this line of procedure.

Most of these ancient dead-letterites, meaning the old-fashioned theological Tin Lizzies, rattle along with their tires punctured, with their wheels all wiggly, with their old gasoline tank about empty and with their spark plug blown out, as to scientific knowledge — yet blowing their horns, while there is actually nothing in their way. This is seen by their howls and wailings concerning the same, which at times outdo those of the howling monkeys of a South American forest.

From the standpoint of abstract psychology, these few paragraphs of the so-called "rough stuff", the common vernacular of the street — may "get on the nerves" of the more refined element. Nevertheless, such has been dispersed for attention-catching purposes, as the native idiom of the commonplace people outnumber the intellectuals of the college bred at a ratio of about one hundred to one. Furthermore, according to modern psychology, this mode of expression sticks to the mind, along with the subject being discussed, as tar pitch would stick to the body. The paradox in making use of slang may seem sadly horrible to some, but to others be just what is needed.

Some interest may possibly be aroused by the announcement that the Roman Catholic Church of both England and the United States of America, in respect to making known these cuneiform

discoveries, is far in advance of the ordinary Protestant establishment. Particularly is this true of that great body of the Jesuit element in the Catholic Church who have been far-sighted enough to realize that they would lose out with the intellectuals of their church by such a procedure of imposition as practised by some in the Protestant systems.

The discovery of the Babylonian versions of the Creation and the Deluge traditions has put beyond reasonable doubt that these are the originals from which the Biblical accounts have been derived. A similar relation obtains between the antediluvian genealogy of Chapter 5 and the ten Babylonian kings who reigned before the traditional Flood, but the details of such would cause too much of a digression.

According to some scholars the Jews became first acquainted with the first creation story in our Bible at the time of the Babylonish exile and brought it back to their own country, after it had been adopted to their own religious use. Others claim a much earlier period must be sought, for the time when Israel became acquainted with the Babylon story, which embodies the primitive traditions of the origin of the human race under elaborated mythical forms. In the Biblical account there is a complete obliteration of the polythestic elements of the origin of the gods and gigantic struggle between Tiamat and Marduk, which preceded the creation process of the Babylonish myth.

On the other hand there are significant differences between the two accounts of creation. The

Babylonish story knows nothing of the Biblical division into days, and its seventh tablet is taken up with a description, not of divine rest, but of creative work. In the Babylonish record, which is so much older than that of the Biblical, the production of light, results from a conflict between a deity and chaos. In Genesis the light is called into being by the word of God; in the former account, the heavenly bodies are set in the heavens before the apparition of the earth. In the second the dry land appears before the luminaries are allotted their places in the firmament. The Babylonish account is thorough-going polytheistic; the Biblical is absolutely monotheistic in its cosmogony.

The second account of creation in Genesis knows nothing of the days of creation and states that man was made out of the dust of the ground, and that the animal world owed its origin to the purpose of supplying the needs of man, while the formation of woman was an act of divine favor to complete man's companionship in the brute creation. Together with these differences on the order of creation, there are minor divergences in the details mentioned which point to a different original author. It would be easy to enlarge upon the differences between the two accounts of creation. In both narratives Man is sharply marked off as a created being, made by God in His own image. In the Babylonish story, man is connected by a chain of inferior gods, demigods and heroes as in the Babylonish dynasties and other mythologies.

Immediately upon the second account of creation in Genesis, comes the familiar narrative of the fall. However short and simple the account

of the fall may appear, it embodies many of the most religious truths. It indicates man's finding the way upward to God and man's double nature, his earthly frame and the spirit by which he experiences the happy enjoyment of the Divine Presence. It teaches that the supreme blessing of the Divine Presence was conditional upon obedience to the divine will. The doctrine of the fall, as it appeared in the older forms of Christian theology, was a tremendously far-reaching doctrine. It was supposed that not only man himself had experienced a great fall, but that the whole universe shared and suffered in a tremendous catastrophe at the time of Adam's sin. Snow covered mountains and burning deserts, deleterious weeds and venomous reptiles were supposed to be the result of the curse pronounced upon the world by reason of Adam's sin. It is needless to remark that geological science promptly excludes such notions. Nevertheless, as the legend of the fall passes away, the doctrine of the fall remains. Beneath the form of legend, allegory or myth lies veiled the profoundest truth in human history. The interpretation of the doctrine of the fall demanded by evolutionary anthropology may be expressed in a single word: The fall was not actual but potential. What imagination can picture the possibilities of development in a race of beings if every volition of every individual were right, continually? Beyond all thought would be the glory of humanity. It is sin, and sin alone, that has forfeited that possibility of boundless glory.

It is now generally known, and almost universally recognized by modern theological professors,

that the race must change its conception as to the creation stories of the Bible. We have a new knowledge of the body, a new knowledge of the mind, a new knowledge of the past, and, in fact, a new knowledge of everything. We can not conceive the Bible as they saw it fifty years ago. Modern knowledge makes it clear that the Bible was not produced instantaneously, but like other things which existed upon this earth, it evolved gradually. The Christian church is coming to see that the Bible is not a book of science, but an unveiling of religious experiences. There are different spheres of knowledge and the Bible is supreme in only one of them, that is the way of eternal life and faith.

When we consider, further, the astonishing changes of human thought, we see what powerful agencies of truth have been at work in bringing about alterations.

Living things first put in an appearance at some definite period well advanced in the earth's history. According to the Biblical account given in the Book of Genesis, which we are reviewing, their advent was due to a series of special creation performed by the Creator at the antiquated time; and this account forms the basis of the antiquated doctrine of Special Creation which still survives amongst nincompoops and half-educated people of the race. Upholders of this ancient and unscientific doctrine maintain that each kind of plant or animal was specially designed to suit the conditions under which it was placed; and, in this way, the marvelous adaptation of plants and animals to their environment was supposed to be accounted for. More-

over, each species was supposed to be immutable — propagating its own kind by reproduction, but never changing into a different kind.

Such a view of the origin of the world and all living things could only have arisen in a state of almost complete ignorance of the phenomena which have to be accounted for, and at the present day, it has been entirely superseded, as a scientific hypothesis, by the doctrine of Organic Evolution.

In common thought, and in the minds of the non-progressive religious teachers who are still very desirous of keeping the race in ignorance of the whole truth, the book of Genesis was the first of the books of the Bible to be written. It is assumed that Moses was its author and that it is so inspired as to admit of no statement not historically and literally true. That supposition is positively the most misleading one that has ever entered the human mind. The fact of the matter is that Genesis in its complication and present form, is one of the most recent books of the Old Testament. There are evidences of it by the thousands known at the present time, which prove conclusively that the book of Genesis in its present form, was compiled from at least four fundamental documents, which came under the law of progressive development, and was edited years after the Babylonian exile.

The Bible has a natural as well as a supernatural history. It was written as many other books have been written, though it conveys the stamp of inspiration to a much greater degree. The books of the Old Testament were of slow growth, and if properly understood, give expres-

sion to the evolutionary, or developing religious consciousness of the Hebrew race. In writing the Old Testament, the authors made use of materials long since lost to the world. So the Bible as we have it today represents the remains of a very wide literature. Present day Biblical scholars declare that many of the books of the Old Testament are indebted to older books in a way that untutored minds could scarcely conceive of. They assert that the historical books as we have them today are composite, their texture having been formed by the skillful interweaving of a number of older histories. They further assert that they are able to take any one of the historical books and dissolve it into its original component parts and assign the parts to their proper original history. So it will be seen that the unity of the Bible is spiritual and not mechanical. And that the analytic process of literary criticism is a great help in getting at the essentials of the inspired messages.

Especial significance must be attached to the strenuous, vigorous, untiring and fundamental labors of modern Biblical critics, because theirs has been a mental toil, despised and rejected by the ordinary untutored mind. They, in this age have been men of sorrows and acquainted with grief; they have been arrayed with all the world against them, but they are winners, those of the constructive type precisely as Jesus achieved His purpose.

Stated in brief, if the facts regarding the mythologies of the Creation and the Flood stories of our Bible, could only get under the calloused hide of premillennial theologians, then a permanent service would be rendered to humanity. For,

when it comes to lying, especially against how these stories were recast, and repeatedly alluded to in the writings of the great teachers of Israel, the premillennialites are in a class entirely by themselves. Fortunately, however, the task of unmasking the premillennial interpretations of the Scriptures, has already been taken up by various writers and great results have been achieved.

These stories have come down to us, not only in the traditions of Genesis, but also in poetical allusions in many parts of the Bible. It is this "floating myth material" taken up into our Bible, that literary criticism calls to our attention. It is out of the myths that the dream of a catastropic Golden Age was coming.

As the evolution point of view forced its way through all combined opposition and into a complete recognition, scholars of all creeds who truly loved God, men of genuine faith who dared to do or die, became suddenly aware of the real nature of myth and legend, they grappled with it the same as free people would grapple with a monster about to enslave them; they rose to the occasion in a most heroic manner as only men of faith would do.

For it was those very mental exertions that have saved the Bible from being utterly repudiated and disdained by all scientists as well as the educated people, who would have thrown it upon the scrap heap of discarded monstrosities, most emphatically so, because there is not or ever can be, any reconciliation between modern science and the downright mythological stories of the first book of the Bible.

Slipping one over from the standpoint of the

metaphorical; Higher Criticism of the constructive type, exalts Jesus Christ in a manner that ancient theology never dreamed of. In fact, Higher Criticism, together with the full-blown doctrines of constructive, (not destructive) evolution, is smashing up the childish and antiquated theories of a Special Creation with an infallible account of it, much as a few wounded soldiers with wooden legs, could mash up hot, boiled potatoes. This fact has become so plain to progressive *intelligences,* who are open to truth from all directions, that one would imagine certain of such had swallowed a few feathers and were tickling themselves to death over it. Consequently, those who are reasonably sure of their position, give what is termed as the "grand giggle" to their opponents.

On the other hand certain intellects of purely Christian type, known as Fundamentalists, embodiments of narrow-mindedness and non-progressiveness, intellectually lazy beyond the power of thought, have analyzed and classified the clear-cut scholars as contemptible varlets, refusing to bow to the measure of society's tape line — men with colossal warts growing where their hearts ought to beat — miscreants devoid of pity, over-specialized in imagination and sporting only a hollow where their bumps of humor ought to be located.

Narrow-minded intelligences of this class, many of which belong to the Lord (for He can get along with people that no one else could) who belittle, despise, and repudiate modern knowledge, intentionally set aside the facts that late discoveries of both Science and Criticism do not touch the fundamentals of the Christian faith.

On the contrary, such knowledge fully endorses the Christian faith as the only faith that has ever existed on this planet, that can stand up in the light of modern facts — for spiritual deliverance through mere good works is proven to be a psychological, as well as a theological, impossibility.

Modern criticism of the constructive type, in its God-given mission, is the greatest gift to this world since the days of Jesus and Paul, and it will never outlive its usefulness as long as time lasts. Modern criticism works no such havoc with the truth as many have fearfully and even cowardly imagined. Particularly is this true when we realize its conclusive effect, not the fact of revelation but only its form which determines the stages through which it passed, the different phases which it assumed and the process by which the record of it was built up.

Higher criticism, in pointing out the distinction between the priestly, and the prophetic type of faith, from the eighth century B.C. on to the time of Christ, has undoubtedly rendered an indescribable service to the souls of men. Greater, perhaps, than science has been able to render to the bodies of the same, during the same period of time. Striking confirmation of this can be found in a work by James Bishop Thomas, Ph. D. entitled, *Religion — Its Prophets and False Prophets,* published by the Macmillan Company, New York. A work which is in a class quite by itself, as it unmasks the story of the priestly exploitations, and aggrandisements through intrigue and of the literary devices by which the priests covered their tracks in a marvelous way. On the whole,

deceived them until science literally forced higher criticism to come across with the truth, as to how the Bible came into existence.

It would, indeed, be rash and foolhardy beyond expression, to assert that all Higher Criticism of the destructive type is always safe and sane. Important as it has been to sustain faith in this materialistic age, it has, however, some very dangerous instructors, more dangerous, in fact to the souls of men than the bite of a deadly snake to the body. Nevertheless, any person who is spiritually minded has as a spiritual instinct that will keep him from all danger, regarding the Higher Criticism. Such a nature is as quickly and acutely alive to destructive impressions as a dog to a deadly poisonous serpent, which, if locked in a room with, would immediately jump through a glass window. Regardless, however, of the poisonous element in literary criticism, and of its dangers, even when handled by the most Godly of men, the truth, like radium, the rarest and most precious of all substances, must be allowed to give off its luminous and actinic rays.

The work of truly scientific and critical study of the Scriptures, has broken down little by little the childish and traditional ideas of dogmatic theology, as to a special creation. It has also, little by little, broken down the traditional view of the literal interpretation of the sacred writings and, step by step, has built up a view of them as having a large human element in the Scriptural documents. This element was not the direct revelation of a great anthropomorphic king, the ruler of the universe, but rather the gradual development of a

people and their religious experience, from a lowly beginning up to the appearance of Jesus. This of course, is not being done, without a persistent struggle, as the defenders of the old traditions have resisted every inch of the ground. In fact some of the severest wounds which the Bible has ever suffered have come from its most enthusiastic defenders. When the old school of verbal inspirationists found themselves attacked by modern knowledge in all directions, they deliberately took up their stand on the nonsensical assertion that if evolution were true, the Bible was false, uninspired and without divine authority.

Many of this school of the dead-letterites have stooped so low that they employed the tricks of the cheap orator, whose eloquence thrives on fallacies, to appeal to the ignorant and popular prejudices. This often makes it easy for the vociferous defender of the merely traditional, to command for the time, the applause of the rabble. These ordinary ear-ticklers justly merit for themselves the contempt of the sure-footed scholar, yet with the popular jury, their insolence and craft are quite likely to secure a temporary verdict, as against the knowledge of the scholar. Truth however, in the long run is sure to find its own vindication as against all comers.

In spite of the violent attacks of the rear guard theologians and the intellectually lazy among the laity, the truth of evolution and the truths of Biblical criticism, have steadily gained ground. If the Bible itself could have spoken it would have exclaimed, "Save me from make believe! Save me from the spiritual shimmy-dancers of the old

school! Save me from my friends and I will look out for my enemies!"

This dangerous and destructive method of defending the authority of the Bible, however, has been largely given up by the leaders of theological thought, who are often the most enthusiastic supporters of all modern knowledge. The days are forever gone when the Old Testament can be regarded as written by the finger of God or sent down from Heaven (as the Koran) in sections, to certain men of old. The doctrine of literal inspiration has been practically discarded by all but a very few of the most extreme conservatives. The Bible at the present time is considered the most splendidly human-divine book ever written. The change of ideas has been no loss to religion but a tremendous gain. This is particularly so in these critical days, because a fallacious argument can not support itself and the sooner one recognizes its weakness the better.

To recapitulate: putting a little more pep into the phraseology, the modern Christian student, skilled in the up-to-date evolutionary facts which are beyond dispute, who understands the different species of faith throughout the Old Testament, finds about as much satisfaction in the outgrown ideas of a Special Creation as they would obtain by attempting to look through a key hole with a glass eye. For Higher Criticism has shown beyond dispute that the Holy Spirit is always brought to bear upon men. That He is Personal and acts upon persons, not upon things. So that, when we speak of the inspiration of Scripture we have to remember that it is the writers, not the writings,

the men, not their penmanship, that is inspired. So, if the students of the whole truth, would discover its true meaning, they must put themselves in the circumstances of the authors of the books of the Bible, and try to think and feel as they did. Of course biblical literature is vastly different from other literature in its wonderful inspiration, but it bears also the stamp of the general laws which influence any national literature, and acquaintance with the manner in which it was produced, such as literary criticism insists upon, is necessary to an accurate interpretation of its meaning and spirit.

Furthermore, the greatest of all literary accomplishments is this: Historic criticism has brought the Figure of Christ out into the full light of day; so that He lives and breathes before us with a magnificence beyond all description — with a sharpness of outline as never before; but great and marvelous as is the gain, it has been dearly purchased. It is to be feared that even nowadays, in large sections of so-called Christian thought, but a feeble grip is retained of the fact that Jesus of Nazareth is, in a unique sense, the Son of God; and that there is deliverance in no other Name.

The one thing of supreme importance in the Old Testament is the idea of God. That idea did not come in full feather of fall as a bolt out of the blue. It came as a long history of progress and it presents the necessity of choice between the higher and the lower, the better or worse. As the former was practised, their experience rose accordingly and became expressed eventually in terms of "Thus saith Jehovah" and innumerable others fully as strong.

Especially so in the prophetic type of faith which rose to the very pinnacle, in seeking to organize the social life of mankind according to the Will of God. Notwithstanding, after the time of the literary prophets, there was a terrible degeneration, a transition from the prophetic to the priestly type of faith, a passing of the "Thus saith Jehovah," into the Apocalyptic ethic and theology, which became the negative of the prophetic — the logical continuation and development of the priestly up to the time of Christ.

In the modern age, the cause of prophetism, which was the greatest blessing that had ever reached mankind, received great furtherance and emancipation from the dogmatic and ecclesiastical control through the triumphant progress of scientific, historical and literary criticism of the sources of the Old and New Testament, and the scientific study of Church history.

In fact, we are thereby enabled to observe not only their greatness in the reproduction of their own type among the people who must be brought equally to the realization that prophetic responsibility awaits them all, but as the real co-operators with God, Who prepared the way for His coming in the Person of Jesus Christ. Their message is thereby rescued from the scrap heap and given prominent value. Moreover, Higher Criticism enables us to see the inside of the whole process whereby the exploiters of the priestly type of faith, falsified history, making it appear Apocalyptical, and perverted the Nature and Will of God in the interests of their caste pre-eminence.

Many of the more advanced theological leaders

who are actually the Christian martyrs of the twentieth century, men who have sacrificed all for the principle of truth, men who have been forced to undergo shame, ignominy and spiritual ostracism for the truth's sake, have come to understand the difference between the symbolical truths of the Bible and the cold hard facts of truth in modern science.

For instance, when they read of a serpent, more subtile than any other beast of the field, they do not believe that the whole seventeen hundred different species of serpent life are made to crawl as a punishment of an offence committed by one of their number in the so-called Garden of Eden, or that the calamities, catastrophies, iniquities and sorrows of all the past ages have been or are due, to an actual serpent. These scholars of the first magnitude observe such statements as symbols; as pictorials representing general impressions and ideas.

These are facts which the whole church ought to welcome in order to benefit the race; but no, the dead-letter element in the church, prefers to play the child, to keep the race in ignorance, by supposing that what people do not know will never hurt them. Well, that is what the world calls bad dope, spiritual cocaine, and rightly so, because no system of thought, or no individual can pass it out to others and "get away with it." Unquestionably this is true, because there is a law in this universe which forces all things to readjust themselves.

Distrust theologians who disparage progress in knowledge as you would distrust the person who flatters you. Distrust them, as you would distrust an entrenched grafter, for such seek not you but yours.

Dishonor upon such a procedure and upon such a philosophy of deception which endeavors to keep the race in ignorance! Shame upon any system which shackles and fetters the truth! Torrents of shame upon individuals connected with such systems, who acquire a livelihood and glory for themselves at the expense of the poor, the untutored and those who have no intellectual advantages in modern knowledge!

This might at the first glance strike one as being a sort of joke, but it is nothing of the kind. It is a fact, a very sorrowful fact, and one that should be looked into by everybody who wants to lift this world out of its superstition and degradation. The only way that one can ever know the truth as to myth, symbolism, and legend, is to dig into them and make them yield their embodied treasure. It is not the letter of the Bible with its killing effects, which is so easy to believe, that will ever establish a soul in the Spirit's power, but the Christ of God, and hidden jewels in the side of its earthly setting.

For instance, an excellent example of spiritual experience being cast into literal molds is to be found in the incident in the Temptation, where the devil is recorded to have taken Jesus up into an exceedingly high mountain, and showed Him all of the kingdoms of the world and the glory of them. Any child with an ordinary common school education, knows that such physical sight would have been a material impossibility. Such would know that from the highest mountain in all Judea, it would have been utterly impossible to have literally seen the kingdom of China, India or many others in that direction which were very large at

that time, or Egypt, Persia, Scythia, Pathia and many others of the ancient world. Now the pin-headed theologians of the dead-letter school cannot see that the account of the Temptation had been given originally by our Lord to His disciples as a vivid presentation of what went on and passed in His mind, instead of a physical seeing of all these far away kingdoms.

When one attempts to show the difference between the letter and the spirit of the Holy Scriptures, one is asked immediately, if he believes in the miracles of Jesus. Yes! by all means, yes! because the miracles were not miracles to Him. From the psychological evidence, we gather that all good men have had a deep consciousness of sin. Cicero, Mahomet, Moses, Isaiah, Paul and millions of others have confessed to such inward inclinations. Jesus was absolutely without such a consciousness; therefore we look at Jesus as in a class entirely by Himself, otherwise He was the greatest of all imposters that ever trod this earth. In a world without miracles a sinless being is excluded by the laws of human existence, but in a world where miracles are acknowledged, all is harmony.

The miracles of the Gospels are not idle wonders; like many of the symbolic pictures of the Old Testament, they are associated with a Personality Who is a tremendous Muation, a New Departure in human history, in a class entirely by Himself, and they are associated with the expression of that Personality. His appearance on the stage of this world, at the psychological moment, is not one who had been led up to it, but one of out-

and-out transcendency. Such a character as His, gauged by ordinary standards, appears so impossible that no man can truly behold the personality of Jesus, unless the Father draw him (John 6–44). That is essentially the reason why some men deny the historical existence of our Lord, and base Christianity on a myth. Such men, usually, approach Jesus in the spirit of Pilate, when Jesus gave no answer. Rational minds on purely naturalistic grounds, never find Christ or know by experience the uniqueness of His personality. Such a Christ consciousness comes only as the lower subjects itself to the higher. On a small scale, the scale of the pure reason, we can make only small measurements and get a petty outlook. A pint measure is no fitting instrument to judge the water which surrounds this world. Our subject comes into the light of self-evidencing truth only as we approach it upon the larger scale, that is, the scale of truth from all directions.

Important, beyond all expression is this, for science itself is forced to recognize one miracle, one absolutely transcendent, inexplicable thing. That is the advent of life itself. Everyone knows, who has studied the matter closely, how helpless the most penetrative stretch of knowledge is before this. The initial fact of this problem, completely baffles the mind of man.

By far the most difficult kind of truth to grasp, is the kind of which we are hearing much in this age, namely, symbolical truth. This is the element of truth used by the evolutionist to compel the Christian churches to sit right up and take notice.

It arises somewhat as follows: Some ethical or spiritual idea, some reality of the supernatural world appears, as it were, clothed in fleshly form, finds expression in some mythological or poetic fiction, as a tale invented for the sake of the moral; sometimes we should regard it as an idealized fragment of history. In the ancient world there was no rigid barrier between mythology and history; the two passed one into the other, by imperceptible gradations. The question which is put to us by the children, as well as by the skeptics in general is this: Did the rib story and the snake story in the book of Genesis, really ever take place?

Such was not a question which disturbed the minds of Greeks or Jews or any other of the earlier peoples of this earth. A tale with a good moral was accepted for the sake of the moral, and no very serious attempt was made to fit it into a framework of geography or chronology. But our minds of this period are bent as though we all came from Missouri and we have to be shown, because the actual desire to know the truth forces us and justly so, to distinguish between myth and history, between symbolical historically scientific truth, between the casket and the gems which the casket may contain.

We are forced as truth seekers to find out as far as we can, what really happened. So we submit the ancient tales to scientific tests, and very often what has passed as history, will not stand the test of modern discoveries. Then we fall back upon the saying that though the narrative similar to that of the Garden of Eden is a good and noble idea, the form which it took is not one than can be

defended from the scientific point of view. There are instances in the Bible, as any casual observer can perceive, where the idea embodied in the myth is symbolically false, as when, in the book of Genesis, labor, the noblest of man's functions, is represented in the story of the Garden of Eden as a punishment for a definite offense. But a hundred times more often there is a kernel of symbolic truth in the tale of such a narrative. Some of them may be true historically, some may be fanciful. Whether a third set are historic or not, it may be impossible to ascertain, but in every case they are the setting of the jewel, the rind of the seed and they are by no means conspicuously sacred. And what applies to the earlier chapters of Genesis applies all through the Old Testament in a limited sense.

As a storehouse of spiritual truth, the Old Testament is unrivaled and in a class entirely by itself. In fact the spiritual experiences recorded within its covers, which are apprehended through the genuine fight of faith, are as high above and far beyond those of all other books, as the luminaries of the fourteenth magnitude are above and beyond our little earth. Notwithstanding, within its pages are to be found myths, legends, fiction, such as is embodied in the book of Jonah, the most mis-understood of any individual book in all the Bible. Many scientific errors, which are the vestiges left over from pre-historic and semi-barbaric days, occur. Loyalty to God, to truth and to righteousness, compel an honest mind to acknowledge it, when that mind knows the facts.

Loyalty to truth involves a profound love of

the truth and reverence for all of its branches, scientific, ideal and spiritual. It forms a habit of mind and an attitude of the will which, when once adopted one cannot give up, because it is in a vital relation with the very nature of all things, and a part of the soul's loyalty to God. Some theologians and many Christians of the various supposedly orthodox sects, have imagined that so long as spiritual truth of the symbolic variation is held in respect, truth to fact, to science and history, is of comparative un-importance. That is an attitude of mind which was possible alike in the ancient and medieval world. But we, in this strenuous twentieth century, where psychology observes every move, however we may sympathize with such a conception cannot adopt it or cannot countenance it under the ban of death to the soul. Such a perception introduces into our intelligence and our thoughts, a principle of downright inconsistency which eventually paralyses our mental processes and weighs like a nightmare as a consistent belief. Whatever be the cost one must be loyal to all truth in every direction, whether it be symbolical, scientific or purely spiritual.

In such a procedure there are no contradictions between science and religion; for there are none when the whole truth is held, as it is in nature, and in Jesus Christ, to which all nature prefigures. For Christianity, is an ingraft into the process of evolution, a heavenly inserted into an earthly stock. Just as a sweet apple branch can be grafted into a sour apple tree. A process, which changes the nature of neither.

CHAPTER IV

THE INVOLUTION AND EVOLUTION OF LIFE

LIFE in the realm of nature, in its internecine struggle for existence and its astonishing adaptations to its ever changing environment, is perhaps the most bewitchingly fascinating phenomena ever studied by the mind of man. Biology has long been regarded as the most intensely interesting of all the sciences. It is not a difficult matter to locate the cause of such an effect, when one becomes convinced that life from the beginning, through its own habits, formed its own destiny.

The origin of life is one of those primeval questions that have agitated the human mind throughout the ages. Some systems of creation have formed a basic part of every religious creed in all lands, and the progress and advancement of a people at any given period are reflected in their beliefs on this subject. The most beautiful tales of the mythologies of ancient civilization cluster around the origin of life, so mysteriously engraved in the nature of the mind. Great truths have been handed down disguised in those common legends of all races which deal with the origin of man upon this earth.

The mystery of life in its interaction with, or the utilization of matter, is one of the great out-

standing puzzles of the universe, which confronts not only every Physicist and Chemist, but all educated persons. Biologists, who know much about living beings, must feel the deciphering of the hidden meaning of life as it sets a standing challenge year after year, which they anticipate will bring them nearer to a solution. To all appearances that mystery is still far away and, in all likelihood, will remain so forever.

It is commonplace among biologists that the farther they penetrate into the complex structure of the cell life, the more profound and impenetrable becomes the mystery concerning its first experience here on this globe. In short, there is a something in the living cell which not only differentiates it from all other matter, but seems to be differentiated from the substance itself, at which even the distinctive unqualified, mechanistic biologists themselves are apparently stalled.

Eminent biologists of the twentieth century agree with Prof. Wilson, who said that an enormous abyss separates the inorganic world from even the lowest forms of one-celled life. He might have added that such an abyss could be compared to nothing in this earth, that it was as wide and broad as the figurative gulf between heaven and hell, and that as soon as science could prove that spontaneous generation was indeed true, then goodnight and goodby once and forever to the idea of a personal God.

Tyndall and Huxley, as well as Pasteur, acknowledged that spontaneous generation does not take place. These very authorities quieted materialistic monism, as none other ever did. There

are certain scientists of more or less materialistic inclinations, who suppose that life may be generated any day in any laboratory, but this has never been done. In fact, so great are the difficulties concerning the origin of life that Arrhenius imagines that there never was a beginning of life. He supposes that life was eternal and persisting in spite of acknowledged scientific difficulties and flights through interstellar space.

Lord Kelvin will not go as far as Arrhenius, but believes that a meteorite brought the first living germs to this planet. Prof. Karl Pearson thinks that under favorable conditions in the remote past life arose only once out of the non-living. The bridge was so slender that it was never crossed but once, and, as an unique event even in imaginary history, it cannot be said to have been subject to any general law. Even a child can observe the unsound reasoning of these speculations.

A scientific account of the origin of life must refer to causes operating today. As there are no known causes of life today, no more than is known how life made its first appearance, we are necessarily driven back to Lord Kelvin's great conclusion. "Science," says Lord Kelvin, the greatest all-round scientist, perhaps, that ever lived, "demands power." No explanation of the origin of life is conceivable save that which refers to a special act of a personal God.

Prof. Henri Bergson, who has given the world the last word on creative evolution, says, "I doubt if the evolution of life will ever be explained by mechanical force; obviously, there is a vital impulse

toward a higher efficiency, that which ever seeks to transcend itself — in a word, to create. Now, a force which draws from itself more than it contains is called a spiritual force."

Life, to Bergson, is a consciousness launched into matter and develops into intellect. Science is convinced that it cannot take away or add to the universe one atom or one foot pound of force. As such evolution did not come out of nothing, it must have come in an involution before an evolution. The seed is the tree involved, and the tree is the seed evolved, plus what has been added to it by its own efforts of taking the carbon from the air. The child is the man involved, and the man is the child evolved. All the possibilities of life are in the original cause, that which ever seeks and must necessarily be so.

However mysterious and apparently unfathomable may be the question of the origin of life to those who are atheistically inclined, all scientists are agreed that the simplest forms of which we have any knowledge were purely aquatic, and that in the early days of the earth's history there were no other forms but water life.

This conclusion is substantiated because the waters of the ancient seas were the only fitting situation for those tiny primeval forms. What the first forms of life actually were science does not know, but so far as scientists are able to tell they consisted of nothing more pretentious than tiny cells of a jelly-like substance, called protoplasm. After their formation and animation there commenced that wonderful play of evolution, just as the child in the human embryo, the very name of

which sets one's mind aflame with its romantic association.

Life is dynamic and not static. Everything must grow if it is to be truly alive and to grow means to change incessantly. This is the fundamental law of life from the lowest to the highest, from the Amoeba to governments and religion. It has been observed by a distinguished professor of biology that familiarity with the development of life does not remove the profound mystery which lies back of it. The development of the human being, a personality apart from every other personality on this earth, from a germ-cell, seems to all minds the climax of all wonders, greater even than that evolved in the evolution of a species or the making of a world.

Evolution in any of its forms is but the name of a method rather than of a cause, and logic compels the evolutionist to assume a force that was not evolved, but which existed before evolution ever began. If we interpret the power behind evolution in a theistic sense, and believe that God is infinite in nature in the life of man, we are not absolved from the task of tracing as far as possible the natural history of life and mind.

In order to study and practically, at least, understand animal life, it is necessary to have a few clearly defined elucidations of the nature and range of the animal structure, and the genealogical tree of life, which animal pedigrees are founded on. At the base of the tree of the animal kingdom are to be found the first animalcules. The Amoeba, the earliest known of one-celled animals, are a mere speck of formless jelly, one of which becom-

ing detached from the submerged surface on which it creeps, throws its long feelers in all directions. Not until such comes into contact with a solid object will the creature attach itself in order to resume its normal mode of movement, or, having come into contact with a smaller specimen of its own kind, it pursues its prey persistently, taking repeated efforts celled Amoeba is known to carry on all the functions of life. It feeds, digests, respires, moves about, multiplies and performs all the necessary duties of complete individual life. Thus we observe the behavior of animal life from Amoeba to nations of mankind worked out of the basis of the struggle for existence.

Science, as a whole, lays no claim to any positive knowledge as to how life first came to this globe. Notwithstanding this, science has unmistakable evidence as to how life behaves in the coöperation of individual cells. It has a positive knowledge of the period of development from the beginning of cleavage until the assumption of free life.

Immediately after impregnation, cleavage occurs, dividing the cell into two, then four, then eight, then sixteen, and so the individual cells remain attached to one another, forming a solid aggregate known as the morula. A very similar process is believed by most scientists to have taken place with the very earliest forms of life in their conjugation of the coming together of two individuals which form a temporary union by their ventral sides, but without actual fusion of substance.

Most everyone knows that the cells of a human body have different functions. Curious instances in certain tissues are commonly observed. For

instance, the recorded growth of hair on the body for some time after death, shows us very clearly that the body does not all die at once.

Every cell, as well as other forms of life, has a nucleus around which all protoplasm is gathered. When the nucleus is cut out of the cell the rest of the animal or plant soon dies. The life history of the one-celled organism may be summed up as follows: It absorbs nourishment and energy and adds to its substance until it reaches a certain size, when it starts to divide. After division is accomplished, each part goes its own way, and repeats the same process. Consequently, in the world of one-celled organisms there is no death by natural causes. The Amoeba is potentially immortal, and death occurs only by accident.

By the process of cell-division, an unbroken continuity has been established in the chain of living things from the earliest appearance of miscellaneous organisms to the present day. Every cell is the descendant of pre-existing cells, and, in accordance with the evolutionary hypothesis, all cells which exist today, distributed among the bodies of countless millions of different organisms, could, if our knowledge were sufficiently complete, be traced back to a single ancestral cell.

A careful study of the behavior of lower life makes it evident that characters are governed by a certain fixed rule, so that they may be predicted in advance with more or less certainty. Gradually the specialization in the performances of certain functions becomes more and more evident. There are many of the earlier forms of life which manifested no desire for the strenuous existence of

which many were free — swimming, in their laver-state, and afterward became parasitical or crusted with a protection that stagnated all internal progression. Many others fastened down, face first like the sponges and consequently never ascended in the scale.

It was a straight gate and a narrow way that led to life on its upward trend, and few forms comparatively ever found it. Perhaps, one of the most impressive phenomena in all nature is the teeming abundance of living creatures in some stagnant pool, then to realize in some measure the causes as to why they are stagnated. In order to have some conception of that we must go back to the documentary evidence as found in the stratified rocks. There we find, as the result of the study of the rocks with their contained evidences, they have divided the world's past history into a number of major divisions called eras, the name of which indicates the degree of the evolutionary advancement of life.

Beginning with the most ancient, primitive life, advancement is made to the mental life of man. It will be readily seen how profound an influence upon the evolution of life such extended changes would have produced. Any changes in the environment necessitates a corresponding change in all forms of life. Hence, it is that evolution is not a uniform process, but where the profound geological changes are recorded the tide of life flows swiftly.

Modern science knows without a reasonable doubt that life has existed on this planet for approximately one hundred million years, primarily

from aquatic forms that never had a terrestrial ancestry. The transition from the aquatic to the terrestrial life on the part of the vertebrates is evidenced by the lung-fishes of today, whose swim-bladder is entirely absent. The advancement of the air breathers ushers in an event of prime importance in the animal world. An entirely new type of organ had to be evolved and this occurred on the same lines as all evolution. Co-related with development of the lungs was the change in the structure of the nostrils, from the condition of blind sacks as they appear in the fishes, to that of air passages communicating with the upper part of the alimentary canal and thence to the lungs. The living forms of the amphibia differ considerably from the types which constituted the groups in those long distant ages when they were in the hey-day of their prosperity.

The next group in the order of evolution were the reptiles. These crawling creatures completed the conquest of the land which was undertaken by the amphibia. The reptiles, like the amphibia, were cold-blooded and their temperatures varied with their surroundings. For millions of years in this world's history the reptiles were the dominant vertebrate class and in the chalk period especially they were represented by a great variety of forms.

At that period, volant evolution began, and has occurred upward of thirty times among the vertebrates, of which, however, three are surely adapted to true flight. The reptiles that climbed the trees to get away from their enemies started first at soaring and then eventually flight. All available evidence points to the conclusion that birds are

descended from the reptiles, a conclusion that is especially sanctioned by the fossil remains. The earliest recorded bird is known from two well preserved specimens; these are half reptile and half bird. Both had teeth and long reptile-like tails.

Our discussion of animal life narrows down to that of the mammals. The mammals are characterized by two obvious features, a body covering of hair and a set of special glands in the female, which secretes the milk for the young. These are constant characters and none is found in any lower group. At the present time the mammals are the highest, and on the whole, the most successful of the vertebrate group. In the mammals we come to the culmination of our course and approach the high estate of man, the loftiest pinnacle of the evolutionary fabric; but one to whom all laws governing the survival of the other creatures have, nevertheless, applied.

According to all scientific authorities and most well-read individuals, there is not a reasonable doubt that man has evolved from an ancestor closely related to an anthropoid. Could the slightest doubt have remained, it would have been still contested in all the great colleges, whereas not one of them, save the small sectarian schools, ever questioned the well established doctrine of evolution.

Powerful and positively overwhelming are the evidences of an evolution in the past. These evidences of evolution come from many different lines, and all tell the same story. In the fossil remains found in the stratified rocks, life has been traced to the lowest forms of the crustacea. The deeper down the search has gone the lower in scale are

the forms of ancient life. The fossil remains of man are found under two conditions — in the river valley deposits and in the limestone caverns, which served first as a dwelling place and later as a sepulchre of these ancient human remains. The Heidelberg man represents the oldest of the European race. The fossilized remains were found seventy-nine feet below the surface of the ground, and a conservative estimate considers the bones to have been there from three hundred thousand to three hundred and seventy-five thousand years.

Another unmistakable evidence is the physiological proof of the close relationship between the anthropoid and man. It has been found that the blood serum of any animal destroys the blood corpuscles of any other when these are mixed with it, except those of closely related species. The human blood serum is destructive of the corpuscles of all lower animals so far as is known, except those of the anthropoids, which prove the anthropoids and man are blood relatives. The blood test literally caps the climax in the proof that man is descended from the apes, and that he is not only thus descended but is a genuine ape himself at times judging from the actions of many of his kind today.

The evidences from the line of embryology are also extremely convincing. A fish has a two-chambered heart, with an auricle that receives the impure blood from the body and ventricle that drives it to the gills. In the amphibians the auricle is divided lengthwise by a partition so that the heart becomes three-chambered. In the birds and mammals the heart of the adult is four-chambered, with

two auricles and two ventricles. When we inquire into the development of the four-chambered heart, we find a series of stages, which are paralleled to the historic evolution of the heart, as we see it registered in successive grades. The exact impression is gained from the study of the development of the brain, the skull, the kidneys and other organs. It is absolutely impossible to deny that there are stages in the development which came up from the lower forms.

The embryo of a higher vertebrate has still to retrace the steps taken by the developing embryo of a lower vertebrate and though we may say this is an architectural necessity, indeed the end could not be reached in any other way. The facts press us to go further and say that something in the inheritance compels repetition. Every animal before its birth passes through the various stages once occupied by its ancestors of the prehistoric life. Evidences from the vestigial structures are extremely convincing. The vermiform-appendix in man, for instance, is not only useless but a source of positive danger. If any man had been specially created as he is today, there is not one chance in many millions that he would have possessed an appendix. It has been faithfully said and worthy of all acceptation, that the bodies of many animals are veritable antiquarian museums filled with the relics of their own ancestry. There are over one hundred and eighty such remaining vestiges in the human body.

One of the most pronounced of which is the tail in every embryonic human skeleton, which is indicated by four or five bones at the lower terminus

of the spine, coalesced, in the adult into the coccygeal bone. This, in the adult, is concealed beneath the flesh; but in the embryo, not only is it present (so much so that blind men can feel it) but it is free, movable, and has muscles for wagging it.

Biologically, every mammalian form of life passes through a series of types ranging from protozoan to its completion. At conception the organism is a minute uncellar structure, by the second week it suggests an invertebrate type, at three weeks it has fish-like gill pouches, by the fifth week it has developed amphibian traces and the limbs have become differentiated from the body; thence on to the middle of the third month reptilian characters are found. Gradually in all human forms the foetus assumes an anthropoidal character, and from about the fifth to the seventh month the body is completely covered with short downy hair, as much so, as that of any short-hair-covered animal. Any interference with the course of recapitulation may cause arrest of development in any of these stages and result in monsters at birth.

The hair upon the arms of all human beings turns back from the wrist to the elbow, which is a very striking evidence of vestigial structures. In fact, such an oddity is quite inexplainable, apart from associating it with our arboreal ancestors. Hair is a rain shedding coat, which became as it is on the arms through our progenitors climbing and clinging to the trees, when it was rainy. All anthropoids display the same characteristics.

The body of a man and that of the anthropoid are practically one and the same in every import-

ant respect. The same two hundred bones in the same order and structure make up their inner skeletons. Precisely the same three hundred muscles affect their movements. The same hair covering their skin, they possess the same four-chambered heart. Thirty-two teeth set in the same order are in the apes and man alike. The same salivary hepatic and gastric glands compass their digestion. The same reproductive organs insure the maintenance of both races. The manlike apes live about the same age as man and all of them, like man, have beards.

The anthropoid beard, like the human, appears at the age of sexual maturity. The supposed physical gulf between the human and non-human beings has no more existence, outside the flamboyant imaginations of those who prefer to keep the race in ignorance of modern knowledge. The roots of consciousness start with the earliest forms of life and travel side by side with the physical evolution. Evidences of this evolution are furnished by studies of recorded facts as to behavior, which has run from the lower to the higher. No one can fully realize the vast advance that has been made by the human mind until he has looked upon a savage. The savage is the ancestor of all higher men. When we look upon the savage we look upon the infancy of the human world. The distance between the highest and lowest human intellects on this planet, is far greater than that between the savage and the anthropoid ape. The *New York Herald* in its issue of July 2, 1901, contained an account of the death of Charlmagne, a chimpanzee which died a short time before at

Granoble, France. This anthropoid at the time of his death was the most popular inhabitant of the town. His popularity was due to his good nature and intelligence, which surpassed that of some savages, and especially to the fact that a few years before his death, he had saved a child from drowning in a well. The ape saw the child fall, and, without a moment's hesitation, climbed down the rope used for the buckets, seized the child, and climbed out again by the same rope he had descended. The people of the town thought so much of him that they followed his remains to the grave, and the municipal council voted to erect a bronze statue to his memory.

Man is an animal differing from his fellow inhabitants on this globe, not in kind, but only in degree of development. Man is not a fallen angel, but an exalted reptile. This is made overwhelmingly evident by every branch of modern science, which dove-tails exactly by the convincing evidences from every direction. Any intelligent study of the human species must be preceded by an extended knowledge of other forms of lower life, especially the mammals of the primate family.

Facts, though painfully acknowledged, are the only true friends which the race can bank on. Such are usually obtained through tremendous toils and difficulties, and only by the very noblest of the human race. Thus, we should receive the injunction "to prove all things," and receive it with an open mind in order to gain truth in all directions. Otherwise there can not be, in the very nature of the complexities, such a thing as truth. Moreover, the time has forever gone when we believe

things simply because we see such in a book, because this is an age where people have to be shown even where the book came from.

This, however, is one of the easiest of all things to be shown, the moment we open our minds to the facts made known through higher criticism. We have now evidence not simply the antiquity of man but for the development of an elaborate civilization at a period earlier than that to which the Biblical Chronology assigns the creation of the human race. Higher criticism, has simply compelled the Bible to tell the story of its past life, and it is bound to prove the greatest blessing that has ever come to the human race. For, in that, we get the diamonds separated from the blue clay in which they are found.

Positive evidence is of inestimable value to the lawyer, and in all questions of fact, it is extremely conclusive and convincing. Facts are stubborn things and prove by their mere presence. The facts of the exact same number of bones and their exact same position in the body prove to the most intellectual truth seekers that man and the anthropoids are closely related. There is no circumstantial evidence necessary to pass a correct judgment upon that.

The stupendous and positively unalterable fact, endorsed by all modern science, that man is an actual blood relation and descendant from an apelike ancestor is the most disagreeable of any distasteful truths which the human mind in its evolution has come upon. To a vanity puffed up and so long deceived as that of human beings, splitting the consanguinity of a gorilla, and the gentleman,

seems sadly horrible. Man had long imagined that he arrived on this earth by the way of a special creation, a sort of ladder let down from the celestial concave. At the present time that ladder lies broken to fragments and thrown on the scrap heap of bygone ages. This is so true that not a scientist of any standing or leader of thought on this earth today will lend his name to the hypothesis of a special creation.

There is no crime in the whole catalog of atrocious malefactions more deadly, more soul-destroying, more damnable, than that of keeping the race in ignorance of known facts in modern knowledge. In fact, this crime is the next thing to that of keeping the Gospel of the Grace of God from the heathen. This was practiced by the old school of theologians who had entrenched themselves in myths and legends, but they were routed and chased in all directions, while their old time death-letter theology as to special creation has been relegated to extinction as the North American Indian civilization.

No more courageous and masterly a rebuke was ever administered to those who are in the habit of sneering at truth, as it is known to the painstaking naturalists, than the caustic reply of Huxley to the taunt of the fat-witted Bishop, when he said, "he would rather be the descendant of a respectable ape than the descendant of a man who not only closed his eyes to the facts about him, but used his office to keep others in ignorance." From the abundance of such undeniable evidence, it is not hard to see that the ancient gulf scooped by human conceit between man and other animals has

been effectually and forever filled up. The human race is the crown of creation, but the difference between man and the ape is only one of degree and not of kind.

Evolution emphatically teaches that man was the end term of progress in animal life, going so far back in the dim past that it staggers the imagination. Instead of the neat little Hebrew tale, which is so convenient to believe, and which ancient mythological literature has passed on to the church, men are asked to believe that ages of slow change had elapsed while one form of life changed to a more complex form adapted to new conditions. Facts have rained in from all sides to make this new position impregnable.

Investigation of the earth's crust, teaches us thousands of facts that the ancients never dreamed of knowing. It shows an impeachable evidence that a chain stretches down from the first plants to those of today. It shows us that a chain stretches down from the first animals to those of today. This chain is mighty. Its links are living. It shows the order in which plants succeeded each other. It shows the order in which animals succeeded each other. It forces us to the conclusion that the doctrine of evolution is here to stay.

On all lines, investigation has taught the same conclusion — that there was an evolution in nature in all directions, so that new forms of life developed while the old forms passed away. No one who has painstakingly studied the facts can doubt it. It is only the ignorance of the facts, which causes a shadow of doubt. What factors were at work to produce these marvelous changes in ani-

mal structure will be considered in the following chapters.

Inflated fools, most of them intellectual reversions of type in this age of learning, have imagined that the dignity of man is due to the supposition that recently and miraculously he was launched into this world, precisely as he is today. Practically without exception, such people close their eyes and stop up their ears to the real dignity of man which is not in his origin, but what he is and what he may become through Jesus Christ. Man differs from the highest apes first of all in his attitude. The increased intelligence and mental power which are special characteristics of the race have led to the expansion of the brain and forehead, above the eyes. The use of clothes has led to the disappearance of the hair from most of the body. The intelligent use of the voice has led to the existence of different languages; and the hand, now very little used in locomotion, had been left free to handle and use tools. Thus, man has acquired his superiority over other animals.

It is true that there are many men and women more to be pitied than censured, who, from lack of opportunity and for other reasons, have grown up in ignorance of the elementary laws of modern science. They feel themselves continually handicapped by this ignorance. Their critical faculty is eager to submit to the test of science; but they lack the necessary knowledge. Consequently, it cannot be expected that such people will turn from the mythological and unhistorical account of Creation to accept the scientific account of evolution at a moment's notice. Harvey, the discoverer of the

circulation of the blood, said that he never knew a man above forty who could be brought to believe in his hypothesis. He meant that usually, at the age, a man's mind had lost its flexibility and was almost impervious to new subjects. Fortunately, it is not always so; for we find those with intellectual freshness who never close their minds to a new point of view.

There is a scheme in the process of evolution and eternal purpose which is ever progressing. It means something that this much has been revealed to us, and, having once seen it, there comes a touch of illumination and faith that kindles something sacred within the mind, akin to reverence. One must needs work for the highest and for more knowledge of this revelation.

Whatever the future may hold in store for us, we do not now know how more and glorious things may yet be. But, according to Saint Luke's transfiguration story, it is to be magnificent beyond expression. For "He took them up into a mountain, and there He was transfigured" — metamorphosed, the original word is — "before them. He stood there shining and glorious, as will all believe when the mists have rolled away"

"A fire mist and a planet
A crystal and a cell
A jellyfish and a saurian
And caves where the cavemen dwell;

Then a sense of law and beauty,
And a face turned from the clod
Some call it evolution
And *others call it God.*

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tent of the cornfield,
And the wild geese sailing high

And all over upland and lowland
The charm of the goldenrod
Some *call* it Autumn,
And *others call it God.*

A picket frozen on duty
A mother starved for her brood
Socrates drinking the hemlock,
And Jesus on the rood;

And millions who, humble and nameless,
The straight, hard pathway plod
Some call it Consecration,
And *others call it God.*

Poetry by William H. Carrith.

CHAPTER V

NATURAL SELECTION, OF STRUGGLE FOR EXISTENCE, AS IN THE PROCESS OF EVOLUTION

ALL scientists and most other thinking men are now convinced of the truth of evolution, that both inorganic and organic started out of simple beginnings and, in the course of ages, have become what they are. It is conceded that life began, and, by a continual unfolding process, there have come all the marvelous adapted forms of animal and plant life which we see today.

For over fifty years the whole scientific world has been inquiring as to what were the main factors that have brought about the evolutionary process. In the year 1859, Charles Darwin, one of the most painstaking naturalists who has ever lived, published his book on the Origin of Species.

That work, like the awe-inspiring British tank of today, shot off with a tremendous report. The bomb-shell from the gun was hurled clear around this world and the roar of the gun has never died away from that day to this. Almost instantly after the shot was fired, the heavy artillery of the intellectual aristocracy of the time, from different parts of the world, swung into line and blazed away at the new philosophy. Their cannons were loaded to the muzzle and discharged with great

rapidity. But their projectiles carried no modern high explosives that would account for themselves when hitting the mark. On the contrary, the shells were stuffed with a long series of elaborated fallacies, such as myths, legends, and allegories. Not one of those missiles ever hit its object, the best that was accomplished being the killing of poor non-contestants who belonged to the lowest forms of human ignorance.

Darwin's hypothesis of organic evolution ran into dogmatic theology as a plow would run into an ant-hill. The book had the theologians going in all directions.

In fact some of them ran into their burrows while the running was good, then pulled the hole in after them, and have never come out from that day to this.

Everywhere those thus rudely awakened out of their intellectual lethargy came forth inflamed with anger and sorely perplexed at the new ideas. Editorials, sermons, reviews, books of all descriptions which numbered by the myriad, came out against the new thinker. Darwin was universally characterized by the dogmatic theological element, as a "worshipper of worms," and "apostle of dirt-worship," a "persecutor of Christianity," and many other names which were used to pour contempt upon him. Probably no other mortal other than Jesus Christ, who has ever lived on this earth, was subject to so many such wicked attacks from eminent sources. The utterance of one of these brilliant prelates is as follows: — "Mr. Darwin is, we have reason to believe, the mouth piece or chief-trumpeter of that infidel clique whose well-

known object is to do away with an ideal of God."

It should, however, be said in all honesty that the strongest motives which actuated the ecclesiastical element in trying to discredit science were zeal for God and the dread of the consequences of knowledge upon unbelief. Throughout the middle ages reason was simply paralyzed by dread up to Darwin's time. It was the condition of affairs that squelched Lamarck and kept the process of evolution hidden fifty years longer than it should have been.

Especial emphasis should be placed upon the fact that Darwin never denied God or the possibility of life after death, although he buried forever the false and misleading interpretations which had been placed on the earlier chapters of the Bible, as well as the non-scientific idea of the fixed species. In fact, he has convinced the whole world that species were only a name to classify the different forms of life. Species, according to Darwin, were the bogey-man scare of hobgoblin that kept the race from the knowledge of life, as it had ascended in the scale from a very lowly beginning.

Before Darwin's time the idea of fixed species was so dominant that all the scientific world believed it and no one had ever been able to contradict the false notion. That was the reason the great Lamarck was not appreciated until Darwin had blazed the way. Most men who have led the world in thought have walked backward in order to see if the crowds were following. Charles Darwin was not one of the class, for he was a true naturalist, and no fore-and-aft-four-flusher or theological hinky-dink. There were but four men, at that

period in evolution, whom Darwin considered competent to judge his hypothesis as to the main factors in the process of evolution. "If I can get their judgment," said he, "I shall be satisfied to proceed."

The hypothesis of natural selection is so simple in its fundamentals that it has completely revolutionized the whole aspect of modern biology, and, indeed, all modern thinking along those lines. Darwin took up the Malthusian hypothesis of the over-multiplication of life, set forth in an essay on population, wherein the author shows that whereas man increases by a geometric ratio, he cannot hope to increase his food supply in more than an arithmetic ratio — that is, while the food might increase like the series 2, 4, 6, 8, 10, the population would increase like the series 2, 4, 8, 16, 32. On this basis, it was only a question of time until the earth will be too full of people for the possibility of feeding them.

Darwin realized that nature is constantly carrying on a similar process, that she produces seeds enough on almost any plant to provide the world in a few years if all of them could fall into proper ground and thrive like their parents. Darwin saw that there were a great many more born in every form of life than could ever possibly survive. Those that were best adapted would be the survivors. Those that were the most perfectly colored harmonizing with their surroundings, a characteristic which is observed in all the millions of forms of undomesticated animal and plant life, naturally survived under the common rule.

There is no question, whatsoever, that there are

too many animals or plants born nor is there any possible question that a large proportion of them must die before they would ordinarily finish their course of life.

The enormous productivity of a pair of robins would, if all survived for twenty years, be 20,913,-948,846. We see at once that the earth could not support the animals of even a single species that would arise, were not the natural increase of the species held in check.

A particular and extremely striking illustration of this struggle for existence may be seen in a large glass covered case in the Darwin Room at the Museum of Natural History in New York. In that case can be seen stuffed meadow mice, along with seven natural enemies. In order to exist, the meadow mouse must be able to endure changes of climate, to procure food, to escape enemies such as the cat, skunk, weasel, hawk, owl, and snakes. By a large birth rate, in excess of its losses, the species (to call them such) maintains itself in spite of its natural dangers.

Those individuals survive, which, by strength, endurance, inconspicuous color, speed and other qualities, are the best fitted for the conditions of existence, while others perish from one or another natural cause. The survival of the fittest and the elimination of the less adapted are the aspects of the larger process of natural selection. One of the secrets of the meadow mouse in its existence is its over-multiplication. They breed every twenty-eight days when not in a state of hibernation. Thus the mice, which multiply with great rapidity, are kept down by an immense mortality. Other-

wise, there would be so many mice in the course of a few years that a person could not take a step without stepping on one of them.

The hypothesis of natural selection is founded on three unquestionable truths in regard to the realm of life. These are the laws of heredity and variation, and the third, the general law of organic nature, on which rests the idea of natural selection. This latter essentially lies in the tendency of all life to multiply in geometrical ratio.

Among the lower forms of life, where no parental care is given to the young, the potential productivity is necessarily enormous. In four herring the number of eggs varies from twenty to forty-seven thousand. In a codfish there were sixty million, a turbot nine million, a ling twenty-eight million, and yet despite the enormous number of offspring which might be possibly produced from a single pair in one generation, the ultimate number of herring, cod or ling, remains on the average about the same. The chances of survival therefore, of a ling's egg, was one in fourteen million.

An oyster may have sixty million eggs and the average American yield is only sixteen million. If all the progeny of one oyster survived and multiplied, and so on, until there were great-grandchildren, these would number more than we know how to count. The heap of shells would be eight times the size of the earth. Even in the case of creatures which breed slowly, the law holds good.

Natural selection is, of course, a metaphorical one. It was suggested to Darwin by the experience of cultivators, of plants and breeders of ani-

mals. No breeder of intelligence and skill would allow his animals to propagate indiscriminately. In every case the principle upon which successful breeding depends is the careful selection of the most promising individuals from which to breed. This artificial selection as practiced by cultivators and breeders, suggests the phrase, "Natural Selection." This expresses a principle actually existing in nature as to those best adapted and can scarcely be doubted. The hypothesis has a charm for the philosophic mind in its simplicity.

It should be further noticed that selection is exactly adapted to the explanation of the process of evolution of living beings, in that it accounts at once for long periods of stability and for the periods of comparative change. The result of long existing conditions is, according to Darwin, an inevitable natural selection of individuals; thousands must die where one or ten may live to maturity and produce their own young. Which of the ten or thousands shall live must depend on the slight but advantageous characteristics possessed by them in the complex struggle for existence. The nine hundred and ninety-nine with unfortunate congenial variation are extinguished in the struggle.

Natural selection cannot account for degeneracy. To say that an organ is no longer useful and therefore disappears is to state an effect and not a cause. If a character built up by natural selection becomes a menace the reversal of selection can accomplish its removal, but this will not suffice where the characteristic is an independent one. Thus it will be seen that where natural selection is conceded to be a factor of importance, it is appar-

ently not the only factor, nor the only important one in the evolution of organic life.

It has been sometimes said by those whose knowledge of evolution is somewhat superficial that Darwinism is dead. There is a sense in which it is true. Unmodified and unassisted, natural selection is not today considered by most scientists a sufficient agent for producing a complete evolution. Nevertheless, everyone connected with the subject acknowledges Darwin as the master of it and says that it was his work that converted the world to a belief in evolution.

Charles Darwin, who, some popular hot-air merchants of the preacher ilk have consigned to endless punishments, was one of the most gentle and lovable of men, whose charity for all, even his enemies, was boundless, and whose forgiveness of his persecutors in and out of the church was akin to the spirit of The Master. Darwin labored for over thirty long years in a quietude such as marks the existence of no other individual. He lived to see the evolution process in the formation of the universe, and the old theory of direct creation gone forever.

At the death of Darwin it was felt that there was but one place in England where his body should be laid, and that this place was next to the grave of Sir Isaac Newton in the sacred precincts of Westminster Abbey. It can be truthfully asserted that of all the glorious company of the world's immortal dead, whose earthly frames are gathered in England's great mausoleums, there is no other one who has done so much toward modifying the minds of thinking men throughout the entire world.

CHAPTER VI

ADAPTATION TO THE ENVIRONMENT, AND THE LAW OF USE AND DISUSE OF THE ORGAN, AS FACTOR IN THE PROCESS OF EVOLUTION

EARLY in the nineteenth century, the great French naturalist, Jean de Lamarck, the founder of evolution and coiner of the term biologist, gave this old world the first really marvelous contribution to the evolutionary hypothesis of plant and animal life.

Without the semblance of a contradiction, it may be said that Lamarck, himself, was one of the most remarkable personalities that has ever existed on this earth. Remarkable for his endurance against odds that would swamp 999,999 persons out of a million. Remarkable for his standing the taunts of the mythological worshippers of his day. Remarkable for his endurance against poverty, for the truth's sake, that was pathetic beyond expression. Unlike Darwin, who was a country gentleman, with plenty of this world's goods, and was buried in great pomp, Lamarck died blind and in extreme necessity and was buried in an unknown grave outside of the City of Paris.

Notwithstanding, he lives today in the minds of progressive thought as no man in all history, as a naturalist. Lamarck's timely home-run that saved this world from its ancient, mythological

superstition, as to a special creation, was the Philosophie Zoologique.

In this treatise he taught that the animal kingdom is a unit and that all its members are blood relations — that the members vary with varying conditions and that this variation results in continued advance. In all these points Lamarck is in perfect accordance with modern psychology, with modern biology, and modern conception of evolution. Lamarck's conception of cause and effect was somewhat as follows:

The desire for any action on the part of an animal leads to efforts to accomplish that desire. From these continued efforts come gradually the organ and its accompanying powers. Thus, the bird which is drawn to the water by its need of finding there the prey on which it lives, separates the digits of its feet in trying to strike the water and move about on the surface. The skin which unties these digits at the base acquires the habit of being stretched by these continually repeated disunitings of the digits. Consequently, in the course of time there are found large webs which unite the digits of ducks, geese and others as we actually find them at present. In the same way efforts to swim, that is, to push against the water, so as to move about in it, have stretched the membranes of the frog, the otter and the beaver. The latter were animals which once lived wholly on the land before necessity drove them back into the water in order to exist. A great want of a large part of the animal world, according to Lamarck, has consisted in the desire for the exclusive possession of the females; and these have

acquired weapons to combat each other, for this purpose . . . so the horns of the stag are sharp and hard projectives, used to put "one over" on his adversary. Moreover, the horns are branched for the purpose of parrying, or receiving, the thrusts of horns similar to his own, and have, therefore, been formed for the purpose of defence, as well as combating other stags for the exclusive possession of the females, who are observed, like the ladies in the time of chivalry, as well as our own times, to attend the car of the victor.

Lamarck seems to be in accordance with all modern thought, with the exception of his ideas on the origin of life on this planet. He maintains that the first living things arose by a process of spontaneous generation, which still takes place, and that from the starting point thus provided, came the animal and plant kingdom, as they now exist. It seems impossible to doubt, in the light of all modern knowledge, that Lamarck's conception of spontaneous generation has evaporated and gone never to be found again. Though Lamarck was no atheist; for, after speaking of the doctrine of Special Creation, he continues: "Without doubt, nothing exists except by the will of the sublime Author of all things."

Needs, which are always brought about by the environment and the subsequent continued efforts to satisfy them are not limited in their results to a mere modification — that is to say, an increase or decrease of the size and capacity of the organs, but they may even go so far as to extinguish the organs, when any of these needs make such a course necessary. Many insects which should have wings,

according to the natural characteristics of their order, and even their genus, are more or less completely devoid of them through the disuse of the organ. Numerous birds, through their failure of keeping up the process of flying, have lost the use of their wings entirely. Some have kept up the habit so many generations that there are but the mere vestiges of the wings left.

Eyes in the head are characteristic of a great number of different animals and essentially constitute a part of the organization of the vertebrates, yet the mole, whose habits require a very limited use of sight, has only minute and hardly visible eyes because it uses that organ so little.

Modern psychology has clinched the Lamarckian hypothesis as to these factors in the process of evolution in a very unique and extraordinary manner. It has forced home upon us the fact that evolution has been primarily an evolution of the mental structure. Everywhere we find the bodily structure adapting itself to the mode of life and environment of the animal. This is true even in the organs of defence such as the horns on many forms of life, simply to protect itself against its enemies. When the mammal takes to seeking its food in the water, it acquires many of the bodily peculiarities of the fish, and becomes like a whale, or a porpoise. When the water breather learns to come on the land, he loses his gill slits and acquires lungs. This is so in many cases. The change in the mode of life or the behavior is also the expression of a change of the mental structure. Other changes of habit and consequent change of bodily structure, color, also confirm the same prin-

ciple, whereby the species is forced into a new habitat or, owing to some change in its mental evolution, seeks a new environment. Thus mental evolution leads the way and evolution in the bodily structure is in the main the consequence of it and this remains true, no matter what theory of the condition of evolution we adopt.

Unlike Lamarck and Darwin, most of the biologists of the present day leave the mental powers out of account altogether when they seek to account for biological evolution. All evolution primarily is a mental evolution, as all lower life displays, and this procedure is doomed to positive failure. In all cases the work of the mind has been an all important factor in the conditions of all life that has ever existed on this planet. The mind is to be seen in a state of progression from the Amoeba to Man. We see, then, how distorted is any view of the evolutionary process which represents mind as a mere by-product of its later stages, first coming into being when the physical process within the nervous systems of the animals reached a certain degree of complexity. Yet, that is a view of mental evolution, which has been widely entertained by certain atheistically inclined biologists. American zoölogists have been especially inclined towards Lamarck's conceptions. Weisman started the scientific world with his sharp denial of the possibility of transmitting to the offspring any characteristic acquired by the parents.

All seemed well for a short time, because this doctrine came from Germany and few dared to question it, but there is an old adage which says, "that murder will out." At present there is a

normal insisting upon the fact that slowly and gradually in some yet unexplained way external factors do influence even the egg cell, and gradually acquired characters reappear in the offspring. In fact, many of the most authoritative scientists of our time go so far as to claim that here is a transmittance of acquired characters, otherwise there can be no evolution. Among many of the strong evidences as to the inheritance of acquired variations, these can be seen in the heredity instincts of domesticated animals. The condition of the tameness without doubt is heredity. The offspring of a domestic cat is tame, while the offspring of a wild-cat has all the characteristics of the parents.

Changed habits produce inherited effects, as in the period of the flowering plants when transported from one climate to another. With animals the increased use or disuse of parts has had a marked effect upon the offspring as in the udders in cows and goats in countries where they are habitually milked. Not one of our domestic animals can be named which has not in some country drooping ears. Such ears are unquestionably due to the disuse of the muscles of the ear, from the animals being seldom alarmed. Lopped-eared wild animals are never seen, because such need their ears continually in their struggle for existence. The heredity of acquired characters, taken in its broadcast sense, is a fact which cannot be denied.

The one great lesson learned in the main through the study of acquired characters and animal behavior is that each human mind does not, as so many of the older writers assumed, start upon its

career like a blank sheet of paper or a smooth tablet of wax equally ready to receive and retain whatever impression the outer world may make upon it. The necessity of believing in the transmission from generation to generation such innate tendencies to the development of the mental structure is forced upon us by the behavior of all lower life. This is especially illustrated by the insects, for in the insect world the innately determined structure of the mind is commonly very complex and constitutes a larger proportion of the total structure than in any other of the higher branches of the tree of life.

If we apply the principles of animal behavior to the elucidation of the relation of the human to the animal mind, the human mind appears as the product of an extreme evolution. The human being necessarily inherits certain instincts, for without these he would lack all means of setting to work on his task of building up the immense mass of acquired knowledge which he needs. Evolution so far as we can at present see, has been brought about either from the transmission of one generation to another of the structural effects of the creatures' mere adaptation to their environment, or by natural selection of the mis-named spontaneous variation in the course of the unremitting struggle for existence, to which all men and animals alike are committed, or more probably by both processes.

In either case the work of the mind has been an all important factor in such an evolution. Even if natural selection of the so-called spontaneous variation has been the principal method of evolu-

tion, such a selection was only made possible by the struggling efforts of the animals to maintain their own lives and to propagate their own kind.

Animal evolution has been the product of continuous struggling and purposive efforts to survive, for the factor determining survival or destruction in the chief measure has always been success or failure of the purposive activity of the animal. All other factors have been subordinate. Thus the main stress of the brunt of the work of evolution has been borne by the mind, which has been the pioneer of all bodily evolution. The bodily organs and the functions have been merely the instruments through which the mind has accomplished its purpose.

Lamarck emphasized the part the environment plays in all the process of evolution. According to Lamarck, the environmental factors have a direct effect in all individuals subject to their influences. The individuals adapt themselves to new conditions and become modified accordingly.

There are those who display a tendency of regarding Lamarckism as the anthesis of Darwinism, especially of Darwinism as formulated in Darwin's early publications. Such a view is absolutely unjustifiable when all of the truth is produced. In the sixth edition of "The Origin of Species," which he considered as the final edition, Darwin highly estimated the part played by Lamarck in the development of evolutionary ideas. In the same edition of his book, he acknowledged that environment and life conditions have more importance than he had attributed to them previously.

Furthermore, in a letter addressed to Morits

Wagner in 1876 and reproduced in Wagner's book, Darwin confessed that the greatest mistake he had ever made was to minimize the importance of the direct action of the environment. There were many, he added, at the time he wrote the letter to Wagner.

The whole truth can be stated in this manner: It is both the environment and the individual which transform and certain of these characteristics are handed on to their offspring. This explains why natural selection may be conceded as an important factor, yet it cannot be the only potent factor in the process of organic evolution. An unofficial census in the world of modern thought would reveal more students of Darwin than of Lamarck but many of the scientists who follow the Darwinian flag are in reality Lamarckians who lack the courage of their convictions.

CHAPTER VII

THE EVOLUTION OF THE CONCEPTION OF IMMORTALITY

UNTIL recent years the relationship between scientific and religious thought has been more or less unsatisfactory, and in no direction more so than in dealing with the question of future life. This has long been a postulate for religion but has ever been, and still is, a problem for scientists. Powerful and extremely impressive are the arguments in favor of immortality drawn from a consideration of human personality. The belief in a personal God is always accompanied by a more or less vivid faith in the immortality of the human soul. Science, as such, has nothing against the doctrine of immortality. There is no evidence against it, said even John Stuart Mill, one of the keenest-eyed of all scientists. There are scientists who deny there is future life, just as there are numerous other men who announce the self-same thing.

On the whole, there is no hypothesis ever adopted by scientific men that has fortified the belief in immortality as the doctrine of cosmic and organic evolution. The botanists of this age know full well that a seed buried in the ground never tastes death but that the Logos, the self, is that which comes up in a newer and higher order, and that the seeming death is only that of the outward form. The biologist of this age is well

aware the extinction of the parent species accompanies the introduction of new species (so-called). No evolutionist assumes in general that one species has been derived from another which still exists. As a rule, then, the very condition that gives rise to the evolution of a new species secures the extinction of the older ones.

The hope of immortality stands or falls with faith in a personal God, and the achievement of what that expresses. To believe in God means to believe in the mental sanity of the universe, and all that is connected with it. If life leads only to death, and the whole category of past history vanishes at last into the abyss of final nothingness, it is exactly like an idiot's tale, full of noise without the slightest signification.

But this pessimistic conclusion is not seriously entertained only by those whose knowledge of Cause and Effect is extremely superficial, though such may prattle about scientific phenomena.

It is impossible, when all the things in the universe are taken as a whole to conceive of annihilation; it can be found nowhere in nature; why then, only in the realm of human consciousness, should nature permit it?

Arguments of all descriptions, which are powerful beyond elucidation, cannot convince an unregenerate and unwilling soul as to the truth of immortality. Equally vain would be an attempt to convince another of the existence of God by mere argument or external evidence. The reality, whether of immortality or of God, must be perceived from within if it is to occupy a vital place in one's life. Religion has taught, philosophy has

proved, and science is actually discovering the evidence of man's immortality.

Individuals of modern faith, who trust wholly in Jesus Christ, and who see God in evolution, as well as in revelation, at times attain spiritual experience quite as pronounced as those who wrote some portions of the Bible. Such intellects rarely stress the old idea that man has an immortal soul, but the more up-to-date one that man is an immortal soul and that he has a body. The former idea makes it appear as though men were doing God a sort of favor to let Him save it. The latter causes man to realize his own individuality and his own importance in this universe, especially as he realizes that the ego is eternal and the experience what he makes it.

Our faith in immortality receives confirmation and re-enforcement from the modern psychological emphasis upon personality. In the last analysis the one thing which most assuredly in this world we know is our own self-conscious existence. Moreover, the nature of human personality as it is being revealed by modern psychology, brings many helpful suggestions.

We have been recently hearing much about the sub-conscious and have been learning that our personalities are vastly larger than the cross section of our waking consciousness at any given moment. In this sub-conscious are many marvelous things. One of them is a perfect memory. The sub-conscious never sleeps and never forgets. The sub-conscious is also endowed with a remarkable perception of natural law. Most of us have worked on problems until we have been tired out, laying the

wŏrking aside and retiring to sleep, to wake in the morning and find the solution with us. Many public speakers have labored on a discourse, unable to arrange it satisfactorily, only to have an entirely new arrangement of argument, logical and effective, occur to him after a night's sleep. Modern psychology is convinced beyond the shadow of doubt that Hell, is a state for self-centered personalities, begins in this world and, it is altogether probable, will continue in the life to come.

Another tremendous reason for believing in immortality grows out of our instinctive and ineradicable faith in the moral integrity of the universe. Without a future life this world would be incomplete in everything. Everything is unfinished here and none of the processes of evolution are fully worked out. This world is inexplicable without another. What injustice in all the laws of heredity if there be no hereafter and if death ends all.

The survival of man through death has been the natural or intuitive belief of mankind from the earliest known human history. The evidences can be traced back to the beginning of the later stone age. In those ancient stratified deposits have been discovered the human remains of individuals who lived upon this globe more than one hundred thousand years ago. The position of these bodies, with their heads pointed downward and with their knees touching the chin, shows the anticipation of being born again, for in that position they came into this world. Around those ancient bodies were buried their own stone implements of warfare that were to be of use in the next

world. It would be out of line with the purpose of this analysis to elucidate the earlier conceptions of immortality of the numerous races of mankind. Thousands of years later we find the Egyptians believe in the survival of man as suggested by their custom of embalming.

Historically speaking, it may be sufficient to remark that no race, tribe or clan of human beings has ever been found destitute of a belief in a ghost world, which, to all uncivilized peoples inplies the personal continuance of their associates after death. Moreover, is implies the identity of nature between the ghosts of men and the individual spirit of that which men worshipped. Even the sun, moon, wind and flood, which are still deified externally by such crude symbolism.

Furthermore, there may be one chance in a thousand of exciting the attention of the Materialist, the Agnostic and the Atheist to the fact that Prehistoric archæology teaches us that there never was a time throughout this earth's history, from that of the earliest known interment of the remains of the dead, when men did not believe in a Future Life — in what we call Immortality of the Soul.

Unquestionably, the instinct in man for immortality comes not from within, but from a Power outside of himself. This instinct and conception of life continuance, though God given, has been the pass key by which the Spirit of God found an entrance into hearts of the childhood of the race. This is rather a terse and vigorous statement, nevertheless, it is true, and stands the light of modern psychology.

In common with all ancient peoples, the Hebrews

firmly believed in the survival of the soul of the spirit but with an attenuated and effective sense. Thus arose the conceptions of Sheol or place of the Dead, believed to be the final abode of all mankind, an idea that dates to the period when the Hebrew clan dwelt in the valley of the Euphrates and shared the belief with the Babylonians of that time.

The dead were conceived as dwelling in a dark and barren place below the earth. The pathetic variety of names throughout the Old Testament, by which the Sheol is described, shows plainly what it represented to the imagination of those early ages. It is the "pit," the "lower parts of the earth," the place of silence, the land of darkness, and the shadow of death.

There, in this shadow, ghostly prison, the ghosts of those who had once been living continued their existence. To them death was not extinction, it was the utter and final paralysis of life. Such a view must have greatly emphasized the fear of death. This shadow lies like a pall over the future beyond, for the veil is never really lifted in the Old Testament.

By the way of a parenthesis, it may help some to know that the evolution of the conception of a personal devil or the dualistic powers in the universe can be easily traced, according to modern knowledge, along these lines. But as that would take us from the main line, we shall have to pass it up. It is sufficient to suggest, however, that the Hebrews did not entertain a belief in demons in the ordinary sense of the term or display it in any of their pre-exile literature. Throughout their

centuries of faith up to their captivity, the angel of Yahweh was never distinguished from Jehovah, but was a special manifestation of Yahweh himself. However, in the canonical literature of the time after their exile, demons became remarkably prominent. This can be easily accounted for when we understand the Hebrew poets took over many Babylonian traditions, putting Yahweh in the place of Marduk, one of the Babylonian gods. Later on, at all events, in the process of evolution the devil idea grew with leaps and bounds, for all of the lately discovered apocalyptic literature is saturated with it. The origin of sin is, according to those authors, not in the Garden of Eden and Serpent, but to fallen angels, who were divided into different ranks and were governed by archangels, who became arch fiends. To most of the Jews of later Judaism, the world was full of demons, but the development of their thought during those centuries just before and after Christ lies beyond the scope of this work.

In the primitive conception of Jacob's Sheol, was a fiery mist, a nebula, in which were concealed the promise and potency of all later doctrine of eternal destiny. When this began to evolve, dogmatic forms of judgment and torment were in their beginning and became known centuries afterwards as paradise and hades.

A brief outline of the doctrine of immortality in the Old Testament time, and its consummation in the new, will be the best way of testing the validity of this contention. The subject is one of great complexity and can only be stated briefly. It is of the utmost importance to note at the outset that

during all the centuries of religious development, the growth and nature of the Hebrew belief in a future life depended on two determining facts. First, came the gradual unfold of the character of God from that of a mere tribal deity to the grandeur of a holy universal God of all. Then, overwhelming vicissitudes in the experience of the nation and of devout individuals during those stressful centuries led them to see God in a widely different light than at first. Out of the interplay of these factors rose that faith in immortality which prevailed substantially among the Jewish people in the first century B.C., which Jesus received as His spiritual heritage, out of which He unfolded His own distinctive and final revelation.

The further back we go in Jewish history the more vivid is the belief in Sheol, the state of the dead being conceived as a feeble but faithful reproduction of their earthly destruction — the dead cannot return to visit the living. With the rise of Prophetism, however, a brighter day dawned for a personal religion in Israel; not, indeed, at first, for the earlier prophets were still obsessed with the undying hope for the future of the nation, as such were mainly concerned with the social problems. The time came, however, when the purely commercial and positive view of the ethical life was broken to pieces on the rock of national misfortune and captivity. From that time onward the central interest in religion began to shift from the corporate to the individual life. It was not that the national interest had lost its hold, although it was gradually transformed as a psychological study of the Old Testament clearly sets forth. One

of the most interesting respites of this change was the gradual increasing anxiety as to the fate of the individual in life after death.

It has been observed by the experts in biblical psychology, who have given over their entire lives unreservedly to know the truth, that with the captivity of Israel and Judah there was a great enrichment and purification of the conceptions of God.

Throughout the earlier documents, which were compiled after the exile, are the complete manifestations of their henotheistic idea of God. A henotheist believes in God, but he believes that this God recognizes no other than himself. The later Hebrew prophets of the literary type, advanced far beyond this narrow conception into a complete monotheism where they saw one supreme deity, the creation and ruler of all nations and all worlds. For this greatest of all conceptions the whole human race is indebted to the later Jewish preachers, as well as the whole race.

During Israel's exile, not only on the one side did this prophetic theology reach its acme of development, but on the other, the legalistic type of religion was being elaborated by its adherents. The latter spent their time of waiting in elaborating a code of laws which would greatly enhance the priestly and legalistic control. The result is found and known from A to Z, in what is known as the Priestly Code. This code was later to be published under the sanction of the name of Moses who was claimed as its author.

Both of these types of faith survived Israel's downfall. When the nations fell they threw their gods to the moles and the bats, thinking they had

been overcome by superior deities. But Israel's religion was like the pearl, which grows by the pain and the death of the oyster. The decline and the fall of the State and the sufferings of the people only stimulated the prophets to a new insight; leading them to enunciate those great and priceless spiritual truths that have become the permanent possession of mankind. This is a most remarkable fact without parallel in the religious history of mankind. There is no better proof of the inspiration of the Old Testament than just this fact.

It was their triumph of faith during all their stormy career. Instead of destroying their belief in Jehovah as their national deity, it transformed it into something firmer, purer and more spiritual. The exclusive aspect of His people gradually gave place to a sense of His revelation through His people to mankind at large. His tribal function developed into a sovereignty and Israel became His instrument for carrying His knowledge to the whole world.

According to the older view, between Malachi and the Christian era there were four hundred years of silence, during which there was no inspired writer and development of religious thought and experience, but on conclusion of which Christianity sprang full armed into being.

This conspicuously extravagant, just plain damnfool idea, this one hundred per cent nincompoopery, was generated by the act of the Pharisees closing their Scriptures and shutting out the Spirit-taught minds of their day.

This idea of four hundred years of silence is,

without a question, the lowest level to which anthropomorphism has ever dropped. Before the God-given higher criticism came into vogue, the idea was held by but few and it is now only held by a certain class of self-inflated theological bigots, who possess the hallucination that they are the only bona-fide defenders of the faith. These spiritually cock-eyed forms of life usually get the most of their theology out of the book of Daniel or the apocalyptical book of John, which has proved the happy hunting ground for the fanatics, the heretics and the lunatics.

We owe this crude and unreal notion to the action of the Pharisees who closed the canon of their sacred scripture prematurely by an arbitrary act which had a disastrous consequence. No new voice was thereafter listened to as an authentic guide to religious truth. This artificial restriction of the free movement of God's spirit could not stifle prophetic souls, who, from time to time, felt compelled to deal with many involving problems. From these spirit taught minds we get the apocalyptic writings which cover some centuries of time. These lately discovered manuscripts consist of more than a dozen different writings.

The Hebrew prophets whom the Pharisees recognized only left the eschatology of the nation and that of the individual in a state of disharmony. Prophetism, such as recognized by the Phariseeical element, had no doctrine of the future existence except in Sheol. It was the function of the Apocalyptic writers to take up this and other unsolved problems of faith and view them in the glow of the transfigured doctrine of God, which gained an ever

increasing hold on the spiritual consciousness of pious Israelites. Prof. Charles considers the years between 180 B.C. and the birth of Jesus the most interesting and fruitful centuries in the history of Israel.

Four distinct doctrines, which in Christianity came into their full development, are traceable directly to the Apocalyptic ideas. These were personal immortality in communion with God, the expectation of a new earth wherein dwelleth righteousness, the kingdom of God, and resurrection and judgment. All of these were familiar terms in the religious vocabulary in Jesus' day and He used them all freely to express His own teachings. There had been an evolution of these conceptions throughout all the Apocalyptic literature, although that did not arise until Prophetism, in the technical sense, had almost passed away. As has been shown, the religious society into which Jesus was born was expressed by a mass of confused and undigested speculations regarding future destiny, through which ran certain bright cords of noble faith, but which had no influencing principle around which men's thoughts could gather.

The teachings of Jesus concerning future life are nowhere elaborated in a carefully stated doctrine. His main interest was in the deliverance of individuals and the building up of a redeemed society in life. Our Lord's faith in immortality, however, was no mere naïve inheritance from the past, while His teachings on this subject certainly took the color and much of their form from the current ideas and language of His own day and cannot be understood apart from those ideas yet, His

faith stands on a very different foundation. It came to Him neither from the Essences, with their strange mixture of Phariseeism, rudimentary Gnosticism, nor from the Rabbinical school of thought. His teachings were wholly alien to them. Nevertheless, He used such modes of expression as the vehicles for the elucidation of the mind of God. He was actually compelled to cast many of His God-taught truths into their theological molds in order to shape them so that the ordinary intelligence of His time could grasp the intuition. He, as no other personality that has ever existed on this planet, made Himself all things to all men in order to win them to the higher plane. The language in which Jesus expressed much of His teachings was not the abstract vocabulary of the schools, but the concrete speech of the home, the market place and the street.

His method of ethical teaching was to a degree paradoxical — this method agreeing with His design of setting forth principles of conduct rather than legalistic rules. The mysteries of His Kingdom were proclaimed to the populace in parables, in order at once to protect the truth from desecration by the profane, and to successfully convey it to the minds where faith received Him. His Kingdom was to come with spiritual power during the lifetime of His listeners — Mark 9, 1. But its eschatology included His return in glory. His coming being anticipated all along by signs which He described in terms intentionally symbolical and enigmatical, so that those who imagine they know should not know the hour or the day or period.

The way that Jesus fits into human history at

such a particular period, coming as He did at the psychological moment, seems to be an extraordinary proof that a Mind from beyond this world placed Him here to reveal the heart-throbs of a Father whose delight was to save. If there be any meaning in history, any meaning in all evolution or any moral order in the universe, can it be that Jesus, who was and is so outside of other happenings, stands where He does by a mere accident? For He is like a lens, fitly placed, that gathers all of the light from all periods of time and projects down the ages of the long future. Unlike physical bodies, His attraction merely increases as the square of the distance. He was and is devoid of the slightest taint of fanaticism. He was intense, without bigotry, He frankly used the conception of His time, often accommodated Himself to human ignorance in order to win it, spoke directly to His own generation — yet His message is for all ages.

His mode of expression, so well suited to the oral method of teaching which He practiced, was simple, pictorial, and decorated by a pregnant brevity. If these characteristics of our Lord's method of imparting spiritual enlightenment are borne in mind, we shall escape many of the pitfalls which some have fallen in the past.

Apart from the anticipation of immortality, the thought, the teachings, the ideals, and the ethics of Jesus become unutterably unintelligible. As it is, the doctrine of individual immortality is recognized as everywhere underlying His teaching. His system of ethics, was so far above that of the ordinary "brute beasts", that if there is no hereafter for the

individual who practiced them, then He of all men was the most disordered in the intellect, and those who trust in Him the most miserable.

The doctrine of immortality, in the very nature of all things, is inseparable from the doctrine of the infinite value of the individual soul. Once this idea is acted upon, a belief in immortality becomes natural and inevitable, instead of being an effort to believe. One reason why the quest for immortality is not stressed by Jesus is because He knew it as the present possession of all men. Immortality, broadly speaking, will become a perfectly natural and spontaneous belief on the part of all men in any community which follows Christ, and treats individuals as immortal and not as mere wheels or parts in an economic machine.

Again and again Jesus insists, with an emphasis that one cannot exaggerate, on the reality of personal immortality or the survival of mortals through death, on the abiding and momentous consequences of faith in Himself, on the boundless reward of those who trust and serve Him, and the sufferings necessarily in store for the Christless, self-centered and loveless. More than this He does not reveal. He simply gives us the great principles of immortality, and leaves us to find out the rest under His ever-present guidance.

In the Gospels we have a present action of the teachings of Jesus concerning future destiny to His contemporaries. In the Epistles and other New Testament writings, we find ourselves in a world wherein this teaching is seen at work in its transforming power.

Between these two periods, however, an event

took place so revolutionary and so unexpected in character that it changed the whole tone and perspective of thought. That event was the resurrection of Jesus from the dead. Whatever our view today of the nature of that stupendous event, whether it involved the resurrection of that earthly body of Jesus and its transformation into a spiritual body, or that the event was a purely spiritual objective reappearance, or even that it was a series of objective visions, there can be no possible doubt as to the effects on the mind of the primitive church. In every sense this great mystery was the creative germ of historical Christianity. It threw a backward and illuminating light on the whole personality and teaching of Jesus. It glorified His cross of shame and ignominy and turned into the symbol of divine and sacrificial love. It instantly invested the person of Jesus of Nazareth with a divine and unheard of significance.

Henceforth, it was not the Jesus of history only who filled the adoring heart of the community but the Jesus of the Resurrection and the Life, who, from the unseen Communion, was with His people in an undreamed of way, comforting them in their sorrow and reënforcing them by the power of His might. His grace proved a sure hope for all who loved and served Him here and assured them they would enjoy a glorious immortality.

Henceforth, His radiant figure filled all the horizon of the other life with its familiar and transforming presence.

Heaven was where Jesus was and where He reigned in gracious sovereignty. To live here was to possess His spirit, to enjoy His grace, and

to die was to be with Him forever. This was the essence of the primitive Christian faith, which started Christianity on its victorious career down through the ages.

It remains for us to complete this sketch of the history of the evolution of the doctrine of immortality in Bible times into the heritage which Christendom has entered, by drawing a few general conclusions that have been suggested in our course of evolutionary study. The gradually rising conceptions of the nature and character of God, from the stage when God was a mere tribal deity to when He is recognized to be the creator and sustainer of all things, though specially the God of His chosen people, with whom He was in a holy covenant of love, revolutionized the whole Jewish mind concerning immortality. The bitter lessons of experience through which the nation had passed during its long history, led to a perpetual spiritual correction and expression of its faith. Lastly, this evolution of faith culminated in Jesus as the full revelation of God, as the holy and redeeming love came to its full and perfect manifestation.

It was the culminating ability of Jesus, as the Son of God, that perfected forever the long-drawn conceptions of immortality — to see, through personal experience, the life of God in four dimensions — height, depth, breadth and duration. In order that others could experience the same view, He hung upon the Cross at Golgotha from nine o'clock in the morning until three o'clock in the afternoon. Contemporary writers assent that those who were crucified often survived two or three days. Jesus' early death testifies to the tense

physical agony which He endured, and the sudden end, marked by a loud cry, implies that death did not come to Him as to ordinary criminals, through gradual loss of strength, but as the result of a broken heart. There is a fascinating grandeur about the unreciprocal and dying love of Jesus which breaks even a heart of stone.

Broadly speaking, all genuine believers find in the Scriptures the eternal life, as communicated, so bound up with what is now seen by faith in Jesus Christ and what He has accomplished, that a soul which simply receives the truth finds itself placed upon a rock that nothing in this universe can touch, and nothing can shake, and no erosion can ever wear away. For it not merely received a *Doctrine:* it finds itself in the presence of a divine *Fact,* in all its length and breadth, and height and depth, and eternal meaning, and a divine Person in whom it is all realized. Millions upon millions of people, were it possible, could rise and testify to this fact. Others, who trust more or less to the system with which they may be connected, have a partial spiritual eyesight, but not a psychological certainty. This evidence from the necessity of the case awaits verification, though it is without the shadow of a doubt in accordance with the rational plan of all things that mortal men should survive death.

Once more along the line of recapitulation: The study of the rise and development of the unimpeachable doctrine of a blessed future life enforces its own lesson. It was only through an extremely strenuous life of faith that Israel won its belief in a blessed immortality — a belief to which no other peoples had ever attained; moreover, a

belief that with the passing generations assumed higher and more spiritual forms, till, in Christianity, its transfiguration became complete. Furthermore, what has been won through religious experience cannot be preserved and developed otherwise than by religious experience. For in such blessed experiences we not only keep what has been attained, but we go from strength to strength, rising as we advance, into an even higher and fuller life, and the assurance of this eternal life grows in the measure of our faithfulness, just as the consciousness of it grows dim if we live as though it were not.

CHAPTER VIII

CHRISTIAN FAITH AND PSYCHOLOGY

THE scientific study of religion discloses very significantly that religion belongs to the essence rather than the accidents of human nature. Man is praying, believing and hoping to survive animal. It is not the office of psychology to prove the existence of God but to show that belief in His existence is natural to man and is favored by natural selection. It shows that religious experiences have, in the words of William James, enormous biological value. To quote again the same authority, "the strenuous type of character will, on the battlefield of human history, always outwear the easy-going type and religion will drive irreligion to the wall".

This study of religion from the psychological standpoint will prove a powerful ally to the Christian faith. One of the evidences of the normality of religious faith is the devoid feeling which continues to be felt in the life of those who have suffered the loss of faith. One extremely classical instance of this aching void that the world can never fill is that of Romanes, the scientist, written after the restoration of his faith. Romanes, during the eclipse of his faith, found that success, intellectual distraction, reputation, and artistic pleasures were all taken together and well sweetened to

the taste, but high confectionery to a starving man. Romanes said: "I take them as unquestionably true that this whole negative side of the subject proves a vacuum in the soul of man, which nothing can fill save faith in God". The same Romanes said, just before his death, "science is moving like a tidal wave towards faith in Jesus Christ as the Personal Saviour of the world". Coming from such a source, this declaration stands as a strong testimony concerning the normality of religion and an impressive commentary upon the words of the ancient Psalmist "my soul is athirst for God".

The story of religious experience has shown the power of religion in the life of the individual and society. The psychologists have thrust upon our attention, with unmistakable emphasis, the fact of conversion, however they may theorize about that fact. The recorded experiences of saints and missionaries and the testimony thereby collected, questioneer all the story of a great change in the habits of human life. The records show that men who were slaves of appetite and vice, too degraded to be reached by appeals to pride or to prudence, can, by the Gospel, be restored to hope and self-respect and to lives of singular usefulness. There is no medicine, no constitutional laws, no prohibition or bone-dry philosophy, no moral treatise, and no inventions of philanthropy, which can transform a man radically bad into a radically good personality. Science despairs of these people and pronounces them hopeless and incurable. Politicians find themselves at the end of their resources. The law plainly recognizes the criminal and vicious elements of society. It is only religion that is not in

despair over this mass of presumedly profitless evil, dragging at the heels of progress.

The psychologists have emphasized not only the facts of conversion but the variety in its mode. Conversions of sudden and dramatic type have, as a matter of fact, exerted the most far-reaching influences in history. The secular historians are apt to magnify the influence of St. Paul upon the life of Europe, but the church historian must add that Paul, as the apostle or missionary, cannot be understood apart from the experience on his way to Damascus. The science of psychology has done much to confirm the Scriptural statement that all have sinned. Is a man saved by faith or by works, or by faith or by character? As between the evangelical and the legal schemes of salvation, the answer of modern psychology is emphatically in favor of the former. Students of religious experience are to a remarkable degree in agreement with one another and with the teachings of evangelical Christianity, especially in their view of the place and power of religion in human life, and the way of salvation. The way of salvation has always been a stickle for self-righteous souls because intent must precede action.

Starbuck emphasizes the surrender of the will in conversion, even when the will has been consciously exercised. We are confronted with the paradox that in the same person who strives toward the higher life, self-surrender is necessary before the sense of assurance comes. He says that the soul is in a receptive attitude. True courage is but another name for faith. Faith is an attitude of soul in which it makes a venture on life. It is proved

on the assumption that it is so, and, therefore, finds it to be so. Every discovery in physical science has been the result of thought challenging a problem and then worked out upon such a basis. Discovery has never created anything. It only unveils. Gas, steam, electricity, telegraphy and magnetism, are not new creations. They are the unveiling of hitherto undiscovered facts as old as the world itself. They were problems that challenged minds, and the immense advance in modern knowledge is the result of such ventures. Faith is the general expression of subjective religion. Faith in a purely religious sense, is not simply a belief but the acting on belief and is inseparately found with the sister virtue of hope and love.

The first step to knowledge, claims a great scientist, is to know that we are ignorant. The first steps of faith are almost identical with this process. It is ignorance even more than sin that keeps the world from God.

It is decidedly clear that the evangelical scheme of salvation has found a strong and unexpected support in the modern study of religious experience. The strain of attention and the constant anxiety in the effort to keep the law and save one's self lead to exhaustion and despair. The struggle is hopeless, the psychologist would say, because the nervous centers become exhausted. Man cannot, however, zealous for the law, by conscious activity and moral struggle attain inward peace. Salvation by works, is then a psychological as well as theological impossibility. It must be noticed that the evidence which the psychologists have so industriously collected, showing the way of salvation

and that religion is a good thing for the individual, and for society, has been taken almost exclusively from the circle of Christian influence.

The testimony of Christian experience is a power and a presence which the Christian feels only as he acts upon the teachings of Jesus. The genuineness of the pure mystical experience and consciousness which the believer interprets as the immediate presence of God are proved beyond cavil. There are abundant reasons to believe that the majority of people who believe in God through Jesus Christ, do so because they are convinced that they have had the immediate experience of a power beyond this world. An American psychologist found that out of seventy-seven persons, whom he questioned on the subject, no less than fifty-six rested their faith on the actual experience of immediate communion with God. One is somewhat astonished that the proportion was not larger. Who, that has prayed regularly and effectually, and sought wholeheartedly to do the Master's will, has failed to have at times an intensely vivid experience? True prayer transforms doubt into a confident assurance, mental weakness being utterly routed by strength, self-disgust changed into self-confidence, and dismay converted into brightest hope.

The full assurance of the Life of God, through the Witness of His Spirit, is an integral part of genuine religion. Scripture declares it, reason demands it, the creeds of all the Christian Churches (including the Roman Catholic) assent to it. It is incredible that when God's love in Christ has established its empire in the believing heart, or when Jesus Christ has become enthroned there, and sin is

forgiven, and all the ties of the Spiritual order are restored, this stupendous change should be unrealized. On the whole, it is incredible that God should conceal His marvelous grace — that it can be His will that His pardoned child should live under the shadow of deception.

But this unspeakably marvelous truth is liable to be lost to Christianity, for the time being, through the hell-born substitution of prohibition and good-works, preached by the pussy-foots and other spiritual degenerates whose chief ambition is to have the church rule the state. It was so in Wesley's day, as well as at numerous other periods in Christianity, when it had faded out of human memory and was no longer realized in dynamic power.

If one will stop and consider carefully the status of religious belief in an average American community, he cannot fail to be impressed with its real strength and its almost unanimous acceptance. That the young and immature should accept as much as they do is not surprising, but why does the mature adult mind, having altered in all other ideas since childhood, still cling, even down to old age, to a belief in something that it calls divine? The question is not asked what are the reasons by which it would seek to justify a belief, but what are the causes the true basis on which belief rests. There is no question in the psychology of religion more fundamental than this, and none that has such immediate bearings on the practical problems of religious life. If it does not come from the assurance of things hoped for, the evidence of things not seen, where does it come from?

Christianity is the world's only hope because it is the only religion that can stand the search-light of modern science. The great danger to Christianity in these days is from the side of other religions. It is not that of persecution or the hostility of the state. The danger lies in the temptation to compromise. Let Christianity, it has been urged, lay aside its assumption of divine and exclusive authority, and infinite superiority to all other religions and let us make ethics some concession, then weakness of human nature, and thenceforth advance to world conquest which will be opened. Never was the temptation to compromise with Judaism on the one hand and heathenism on the other stronger than at present. It is a prodigious mistake to think that the way for Christianity, the way of conquest, is by the way of compromising and that Christianity can become a world religion superseding all others by laying aside its distinct features and exalted claims.

The Rock of Islam will not yield to the preaching of a merely human Jesus, nor will the preaching of the Fatherhood of God and Brotherhood of Man be effectual to the overthrow of the hoary superstitions of India and its caste system, with its hold upon every fibre of depraved human nature. In other religions and philosophical systems, there have been golden maxims for conduct of life, but Christianity is the only religion of which the enlightened reason and conscience of the world can say that it is from God and not from man. From no other has gone forth an influence so beneficent and transforming in human history. In no other has there been a Calvary and an Easter Day, and

in no other so sure a foundation upon which the human soul can rest.

Psychology does not pronounce upon the history of the Resurrection of Jesus as an objective fact. Nevertheless, it magnifies the unquestioned belief in it, which became the incentive and the chief source of power in the church throughout its existence. The Resurrection at once gave new lustre to Jesus' life and the effects of the Resurrection have been the main factor, according to modern psychology, in all Christian activity. Had there been no Resurrection, there would have been no Christianity.

"The night was dark and the shadows spread far
as the eye could see;
I stretched my hand to a human Christ, and He
walked through the dark with me,
Out of the darkness we came at length, our feet
on the dawn-warmed sod,
And I knew by the light of His wondrous eyes
that I walked with the Son of God."

CHAPTER IX

AMERICA'S STRUGGLE FOR NATIONAL EXISTENCE

ONE of the best attested and most thoroughgoing laws of nature is the struggle for existence. The struggle for existence means progression, that is to keep going, or else possibly to degenerate into the meanest and lowest of all parasites. Every individual form of life on this planet has in the nature of things to struggle for existence. Untold millions of evidences testify to this fact. The struggle for existence is as genuine nationally as individually. For this reason everyone should be interested to the highest degree. The struggle for existence is not to be thought of as a combat, to slay and devour, but as a competition for food, life and liberty as well as resistance, or escape from the attacks of predatory enemies of all kinds. Not only is there continued competition between members of the same species, but also between allied species with the same habits and needs.

Another fact is natural selection or, in Herbert Spencer's happier phrase, the Survival of the Fittest. Survival to the age of reproduction is not a matter of chance but of those individuals who persist, which are the most vigorous, and any variation from the average of the species which confers an advantage in the struggle will tend to preserve and increase in the successive generation.

This is not the only factor in the meaning of new breeds of mankind, but it plays a tremendous part. The inter-specific struggle against the organisms' own kind is one of the bitterest of all struggles. In some cases this is the most severe check of all, for each other's needs are precisely similar, and the competition, instead of touching at one or two points, is absolute.

Examples of this inter-specific struggle are found in young trees in a forest. As seedlings they spring up over a divested area in great abundance. Some die from lack of sufficient soil or moisture, or due to other causes, but they are still numerous until they become so tall that their branches begin to mingle, and a leafy canopy is formed which shuts out the light and air from the trees of less vigorous growth.

NOTE — This Chapter and the one following were written some ten months before the Armistice was signed. Nevertheless, the philosophy and predictions came true to the very letter.

Then the weeding out of the less fit begins and number of trees in the area is rapidly diminished until ultimately there are relatively few great trees in a mature forest.

Illustration of closely related warfare can be deduced from every branch of life throughout nature.

In human families and human warfare the hatred is more bitter, the nearer the contestants are related, as shown by Germany's "Gott strafe England". So it is with all the organic world. Finally there is the fact of heredity. It is a common-place that individuals are like their parents,

and should the parents have from birth some advantageous peculiarity, that will tend to reappear in the offspring. A repetition of this process from generation to generation will have a cumulative effect and result in very extensive changes. Natural selection and heredity play an important part in known biological law, but other factors are evident.

The law of use and disuse of the organ, the agency which the great Lamarck regarded as of such primary importance; that is, where the organism did not line up to what light it had, the power of use degenerated and became useless. In the flightless birds, which there is every reason to believe are descended from flying ancestors, the wing bones may be like those of the flying birds in form and numbers, but are altogether too small to be of any functional importance. Thousands of other examples might be given in the illustration of the principle of use and disuse of the organ.

From these known and applied biological laws it is possible to predict America's future.

Will America keep on the upward progressive trend, or will she degenerate and finally lose the things whereunto she has already attained? There are indescribable possibilities for America to keep on progressing as she has in the past, while there are possibilities that she might retrograde and lose all she has gained.

America is at war with the German people, who have allowed themselves to be deceived and imposed upon by their leaders, as well as with the most fiendish and hellish system of autocracy which has ever existed upon this planet. She is at war

with a power whose original purpose was to obtain world dominion by two wars in succession, exactly as Prussia, in 1864, attacked Denmark, planning later to make an onslaught on Austria. Then, as the result of the two wars, to defeat France after effecting the consolidation of Germany and thus establishing German autocracy in Europe. The German purpose in the present war was similar — the expectation to crush France and take her colonies and naval bases throughout the world, followed by a temporary peace. Later, when she was fully prepared, she would have crushed England and the United States, thus attaining complete hegemony over the entire globe in five years.

We are at war with an autocracy which, if victorious, would put back civilization into a state of semi-barbarity, into a state where one human would never trust another. We are fighting for the maintenance of our national existence. Germany was, as Zimmermann stated, planning a world control and had already begun the work of dividing up the United States of America, a part of which she would take for herself. A smaller portion she would give to Mexico to become our enemy, with the promise of still more of our territory.

We learned at last that Germany's plans for world control were literal realities. We found that if we did not unite with the allies and help them win, the allies would be beaten and we would be forced into fighting Germany alone and unaided. We realized that if the war resulted in a draw, the world would have to continue in arms to be certain of our freedom. It was brought

home to us that we would have to support great fleets, always stronger than Germany's and vast standing armies.

America remained outside of this gigantic military struggle as long as she possibly could. Our noble President, who is a psychologist of the first magnitude, realized that if this country were plunged into war at the beginning there would be a large percentage of the people opposed to America's entering the war. Therefore, an atmosphere had to be created that would burn to ash all that opposed it. Such an atmosphere has been created to the extent that the great majority of men and women of German blood are absolutely good Americans, though the German philosophy that had been instilled into them, like the venereal disease of syphilis in the human body, often shows itself in later generations. Finally, America is fighting this war for the maintenance of her national existence as well as the hope of the world's civilization. We are fighting for pure, earnest rights and to avert measureless disaster in the future, long after we have passed into the beyond. In international relation the Prussianized Germany of today stands for ruthless, self-aggrandizement and contempt for other nations. She stands for the rule of might over right and for power over justice. Therefore, the autocratic powers of Germany must be beaten. It will never do to compromise. At present our prime duty is to fight effectually and to send constantly increasing masses, millions of fighting men to the front. Then we must care for them to the last degree. We must till our farms, make our factories more effi-

cient, increase our taxes, and subscribe to our loans. We must continue this war with steadfast endurance until the military autocracy of Germany has been overthrown.

America fights because she and her allies believe in liberal government, which German autocracy would exterminate and eradicate. We are at war with an autocracy whose ruler is the most egotistical, self-centered, self-opinionated human being that has ever decorated or blackened the pages of human history, a personality whose selfish ambitions have been the most gigantic factor in holding back modern civilization, in retarding the moral and spiritual progress of the human race.

There's nothing mysterious about this clandestinated, pretzelized, sausage-eating, sauerkrauter with his withered arm and running ear. The simple fact is that he is drunk with the wine of his own formation, that is, he is so stupefied by his antedeluvian conceptions of the Deity that he has utterly failed to observe the spirit of God, working the hearts of a liberty-loving people, even in the hearts of the newsboys, who have thousands of stars in their flag.

The sovereign of Germany, though an animal in external appearance of the higher order, embodies the instincts and behavior observed in the most nefarious forms of lower life.

He has all the attributes of the carrion-feeding stink-emitting skunk, as exhibited in his vile treatment of international law, which he looked upon as only a "scrap of paper." He has meanness of of the loathsome, night-prowling, graveyard-robbing hyena, as manifested in his treatment of the

heroic Belgians. He has all of the natural instincts and crafty cunning of the notorious fox, which was exhibited by his catching the whole world unawares and unarmed at the time he attempted to put over his Kultur on to the rest of civilization. He has the carnivorous ferocity of the saber-toothed tiger, which carried the most deadly combination of any flesh-eating animal that ever lived on this earth. This has been disclosed in one of his later proclamations to his soldiers. He has the subtlety of the most deadly poisonous snakes which even a dog knows by instinct and will not touch. This is shown in keeping himself a long distance from the first line of trenches.

In the early nineties the Kaiser sounded the keynote of his own character and point of view in a speech he made to a regiment in Northern Germany, when he said to them, "I would rather see my forty-five million Prussians dead on the field of battle than see one foot of soil taken in 1870 given back to France." Several years later, in addressing a body of recruits in Potsdam, the Kaiser is reported to have said: "Now that you have donned my uniform, it must be your pleasure and your duty to follow my wishes, realizing that I rule Germany by the direct will of God. Therefore, you must willingly obey my commands, even though I require you to shoot down your own father and brothers in response to my dictates." With such conceptions as these, both of God and himself, it is not difficult to understand the philosophy concerning the poisonous gas. It is commonly reported that as this poisonous gas was discovered to be deadly effective unto burning holes

into the sufferer, the Kaiser remarked that God had given them another weapon.

Some one has very sarcastically remarked that the Kaiser's God has no son, indicating by that satirical expression that no revelation of himself had been made and that when analyzed and classified, the Kaiser's God was a mere phantom of his own monomaniac mind. No truer statement of conformable fact could be discovered in all the realm of up-to-date vocabulary.

As a counter picture, taken the testimony of a German officer, who was found dying on the battlefield of Verdun, in whose diary was this tribute to his king: "If any one asks who lifted the lid of hell, let the truthful answer be, William Hohenzollern. He has a shrunken soul and a mind that reels with egomania. He is swelled up like a drowned pup." The eyes of the officer we have quoted must certainly have looked, and looked with horror, at some of the inhuman atrocities practiced by the Germans, when seventeen hundred Belgians were executed by the Hohenzollern regulars.

When the allied nations of this world are in a position to abbreviate Bill Hohenzollern by the length of a head, the allied nations will have progressed immensely in making this world "safe for democracy." William Hohenzollern's pet hobby, the one that he rides constantly, as a child would ride a hobby horse, has been the divine right of kings. That God, that heathenish, hellish, pagan dogma, which has so long been indoctrinated into the minds of men, is dead at last, at least in the minds of all progressive races.

The ancient and semi-barbaric doctrine died a

hard and excruciating death, and its last struggles were in extreme convulsions. Nevertheless, the dogma has passed away and will be buried with the Kaiser, face downward, so that the more it digs the deeper it will get. The conceptions of God held by the Kaiser are the mere survival of primitive superstitions. They are too crude and superficial to be true. Such conceptions in these days are held only by the lowest of the human races.

It is a well established psychological fact that the differences as to the morality of the different races have much to do with their conception of God. The difference between America and Turkey, from the moral standpoint, is really but a difference in their conceptions of God. The difference between England and Africa in an identical sense, is the same.

St. Paul expected a personal embodiment of the Evil Principle to be revealed. There was to be a great apostasy at the instigation of the Arch-deceiver. If that personality has anything on the Kaiser of Germany, he will have to show us. According to Paul, this consummation of evil forces was to be the devil himself. Now we ask: Is the Kaiser that individual or shall we look for another?

William Hohenzollern has done his dirtiest to chloroform and dope the whole world, and then to cut the nervous system out of all human progression. Our great, good and illustrious president, Woodrow Wilson, once observed that when some individuals were handed a lemon they immediately made lemonade out of it. Bill Hohenzollern has handed his last lemon to this old world,

and it remains to be seen what this world will do with it.

The Kaiser's last proclamation concerning all peoples of every clime includes the following: "Woe and death unto those that oppose my will. Death to the infidel who denies my mission as the anointed of God. Let all the enemies of my nation perish. God demands their destruction." Contrast the proclamation of this short-sighted, military monomaniac with the proclamation of the immortal Abraham Lincoln, who said, "that government of the people, by the people, and for the people shall not perish from the earth." Autocracy has uttered its last proclamation as represented by William Hohenzollern. This human brute MUST, CAN and WILL be beaten at all angles. The peoples of this world as a whole will never bend their knees to pay homage to such an imperial monster. Hohenzollernism, which is essentially vestigial survival of the stone-age philosophy, must become exterminated, root and branch. It is doomed by all the laws of creative evolution. If the Allied Powers fail to accomplish their duty in the annihilation of such irrational brutality, it is bound to become exterminated by an inside revolution which will make all the revolutions of the past, no matter how horrible they have been, look like a love-feast at a mutual admiration association.

This war cannot stop at the present time, although rivers of blood are flowing while our soldier boys are sacrificing their lives with such forgetfulness of self. The world peace is a sacrilege if it means that the aggressor will not be punished, and if tomorrow all the world shall run the risk

of being handed over once more to the humors and the caprice of a military caste, bloated with pride and athirst for power.

What would the generations to come say if we were to stop at the present time and let slip the opportunity of crushing the ruthless system that has held back civilization?

It will never do to think of pulling the fangs of so venomous a reptile, for it will grow others. The head of the serpent must be decapitated, once and forever. Then civilization will see to it that it never regenerates another.

There must be an individual defiance of full-orbed Militarism. We must fight these blood-thirsty tyrants until our country has been bled as white as the self-sacrificing countries of our allies. The young and the old, the rich and the poor, the learned and the illiterate, will all have to contribute their share if we desire to continue our national existence. No normal man wants to kill other human beings and the United States did not want to enter the world war. At last, we found that we could not keep out of it and hold up our heads among the civilized nations. Now that we are in it, the business of every lover of freedom is to down every mortal who is not heart and soul against the Hun autocracy and all the crimes and depravities it stands for.

America must crush the self-exalted Hun and his Jingoistic philosophy, even if it drives the people of Germany in general to the eating of sawdust before they humble themselves and repent of the bastardly and dastardly philosophy which has been instilled into them.

In this dead-lock struggle between autocracy and democracy there can be and must be no room for the slacker, nor the self-centered and self-opinionated conscientious objector. Such should be relegated and interned in a detention camp, as expeditiously as possible. Those who utter a sound in favor of a Hun victory should be lassoed with a slipnoose, and their ideas alloyed with quicksilver and poured down their own throats.

Men and women of the Twentieth Century civilization listen to the latest orders given them by that depraved monstrosity, the Kaiser of Germany, to his troops as they were hurrying on to the murder, slaughter and carnage: "You will take no prisoners. You will show no mercy. You will give no quarter. You will make yourself as terrible as the Hun under Attila." These orders given to the German soldier license him to slay, burn, pillage, loot and rape, as they did the first night they marched in their goose-step through poor crucified Belgium, where seventy-five Sisters of Charity were raped in one institution in one night. There followed a series of crimes so terrible as to have no parallel in human history. Such orders given by the Kaiser leaves his less civilized soldiers license to massacre the mutilated wherever he passes.

German autocracy is human only when he is unarmed. We know from a bitter experience that so long as he possesses weapons he cannot resist the frenzy of destruction, treachery and slaughter, and that he does not become kindly until rendered powerless. Is Germany thus by nature or has he been perverted by those who have led him? Have

the rulers dragged the whole nation after them or has the whole nation driven its rulers on?

Here we have to go back to the false philosophy of this terrible adventure. It is easy to throw light upon it, and less easy to find an excuse for it. If our enemies prove that they were deceived and corrupted by their philosophers and masters, they prove at the same time that they were less civilized, less intelligent, and less firmly attached to justice, honor and humanity. In a word, less civilized than those they claimed the right to enslave in the name of a superiority which they themselves have proved not to exist.

As to the ultimate outcome of this war there can be in the light of the known past history on his planet, but one conclusion: That is the collapse and the extinction of Kaiserism and the German philosophy attached thereto.

Those who are making the supreme sacrifice, by laying down their lives in the fight against such a monstrous, cold-blooded and carnivorous system, are passing into the great beyond at the topmost height of moral and spiritual glory, they are giving up themselves in line with God and His march in progress. Many of such have died glorious deaths, as the psychological evidences gathered from eye witnesses confirmed.

Through the Cross of Christ, God Himself has been fully glorified; and in virtue of it, Christ Himself has entered into the Glory of God, as man though He had it before the world was. Consequently, "He is the propitiation for the believer's sins; and not for ours only, but also for the sins of the whole world."

Upon this Spirit-inspired basis, no person who has not come to the years of accountability — no mentally deranged, or weak-minded individual, is ever lost. How much more worthy, suppose ye, shall be those glorious warriors — Saviours of what little civilization the world possesses, to enter into that glory with the Christ of God?

The establishment of the democratic ideas based on the morals, ethics, equity and justice, which must come from this war, is worth not a million, but many millions of lives: if from this there emerges an enduring conception as to the fundamental basis upon which society rests until the race rises a step higher in the process of evolution, and the true value of life becomes known, as it will eventually in Jesus Christ.

CHAPTER X

THE EXTINCTION OF KAISERISM

KAISERISM and German philosophy are vestigial structures in the modern world, left over from a pre-historic lineage, in similar manner as the notorious vermiform appendix and caudal vertebrae in the human body. These organs that functioned properly in by-gone ages were of no value when once the erect posture came into effect. Consequently operations are needful when these organs become troublesome.

At the present time this old world of ours is passing through the operation, which is very dangerous but absolutely necessary.

According to some authorities with a personal knowledge which is well-nigh indisputable, the Kaiser of Germany is a man of one specific hobby. During the last forty years he has been imbued with the idea that he is the anointed of God, to ram the so-called German Kultur down the throats of the whole world. There can be no doubt that he actually believes it, because much of his own conversation betrays the delusion. Even his own clan believe him insane on that one point.

Americans of indisputable honesty and prestige, who have hunted with the Kaiser, have declared the same opinion. They gained this impression

by chatting with the Kaiser while the game was being driven from the bush into the open.

Monomania is a type of mental derangement confined to one idea, or a single subject, while the action of the faculties in other directions has not been impaired; manifested usually in some specific delusion of an impulse to some particular act.

Monomaniacs, cannot reason about their own infirmity, or perceive that it is abnormal. Hence the unreasonable pursuit of one idea, a craze.

The modern world would not take this Imperial Nut quite so seriously, if he were harmless, but as he is, there is no question but what he is positively ferocious. His crimes in the light of modern civilization are without parallel. The crimes of the Roman Emperor Titus, when he sacrificed the lives of 5,000 gladiators for the funeral celebration of his father, or the crimes of Nero when he set the city of Rome on fire were but a drop in the ocean as compared with the rape of Belgium.

It is not a difficult matter to locate the cause of such an effect when once the essentials of German philosophy are understood.

German philosophy, which expresses the exaggerated ego of Kaiserism, has long been a torture in the more advanced minds of men. It has always manifested a somewhat religious spirit, but its alliance with genuine Christianity has always been equivocal and brutal. Without a reasonable doubt, the philosophers of Germany are directly responsible for the present devastation, carnage, violence and bloodshed, and for that recrudency of co-operate fanaticism, which prepared it, from afar. They shared and justified it prophetically in

that spirit of uncompromising self-assertion and metaphysical conceit, which the Kaiser and the German nation are now reducing to action.

It is a terrible thing to have a false religion, and all the more terrible the deeper its resources are in the human soul. Like numerous false religions before it, this which now inspires the Germans has made an assault upon all mankind. This assault, through its incidental methods, may be dubious, yet it has been bold and premeditated. It has been like those of which all conquerors, and founders of militant religions, have made at intervals against liberty or reason, although on a more heartless and prodigious scale. The issue will doubtless be the same, liberty and justice may be shaken, but not killed outright. Reason may be bent and twisted, but not broken. The black aggression must be repelled to the last degree. Failing in that, it will be nullified in time by the indomitable moral resistance against the rude and barbarous will of the conqueror.

The philosophy of glorified egoism must be conquered and exterminated. Egotism subjectively in thought and wilfulness, in morals, which is the soul of German philosophy, is by no means, a gratuitous thing. It is a genuine expression of the pathetic situation in which any animal finds itself upon this earth. It is an inevitable and initial circumstance in life. But like every material accident, it is a thing to abstract from and discredit as far as possible. The Germans, instead of doing this, have run to the other extreme.

No better instance of this can be produced than in the personality of Neitzsche, who was one of

Germany's national philosophers. Consider the spirit in which this man condemned Christianity and the Christian virtues. Many people have denounced Christianity on the ground it is false or tyrannical, while perhaps admitting it was comforting and had a moral influence. Neitzsche denounced it and in unmeasured terms, on the ground that it was mean and depressing, slavish and plebian. How beastly was the precept of love? Actually to love all these grotesque bipeds was to him degrading. A lover of the beautiful must wish almost all of his neighbors out of the way. Compassion was a lamentable way of assimilating one's self to evil — that contagious misery spoils one's joy, freedom and courage. Disease should not be nursed but cauterized. The world must be clean. It is hard to know if we should be more deceived in taking these sallies seriously or not taking them so. On the other hand it all seems the swagger of an immature, half playful mind like that of a child that tells you he will cut your head off. Nevertheless, it is genuine German philosophy, simmered down to its last abstraction.

To claim that Neitzsche had some respect for Jesus and His work in the world, it is quite sufficient answer to quote the following from the Anti-Christ: "I am of the conclusion and pronounce my sentence. I condemn Christianity and I bring against the Christian church the most terrible of all accusations. It is to me the greatest of all imaginable corruptions. The Christian church has left nothing untouched with its depravity. It has made a worthlessness out of every value, a lie out of every truth, baseness of soul out of all straightforward-

ness. This eternal accusation of Christianity I shall write upon all walls wherever there are walls. I have letters for making even the blind see. I call Christianity the one great curse, the one intrinsic depravity, the one great instinct of revenge for which no expedient is sufficiently poisonous and subterraneously mean. I call the church the one immortal blemish of mankind. What answer has the Christian church to this terrible indictment?"

To seek comfort that Neitzsche died in the madhouse is as craven as unpsychological. The philosophy inherited by Neitzsche in its wayward imagination was not quite as savage and semibarbaric as that of his own. Although there is a leading up to it seen in the philosophy of Fretchie and Hegal.

According to Fretchie and Hegal, the German people are called by the plan of Providence to occupy the supreme place in the history of the universe. A little consideration of these beliefs will lead us to the heart of German philosophy. The moment we observe in the German philosophy a Providential plan of the world, we gather that in their view the history of things is not infinite, endless and various, but a closed plot like a drama. It is the air and very essence of Judaism in its semibarbaric state. It could not have been formed by free observation of life and nature. From the same tenet we may also learn that in the plan of the world as this philosophy conceives it, the principal figures are not individuals like the Creator, the Redeemer, and one's own soul, but nations and institutions.

In the process of spiritual evolution, when the

ancient Jews enlarged their conceptions of Jehovah, so as to recognize in him the only living God, to whom all nature and history were subject, they did not cease to regard the universal power at the same time their special national deity. Here was at a latent contradiction. It was ingeniously removed by saying that Jehovah, while not essentially a tribal deity, had chosen Israel for His people by a free act of grace, with no previous merit on their part. Therefore, the pride of the Jews was not without humility.

No humility, whatsoever, is mingled with the claims which the Germans now make to a similar pre-eminence. According to German philosophy the German language is primitive and will never be exchanged for a foreign one. Hence, German alone is the mother tongue. Accordingly, the Germans cannot help bearing witness to the divine virtues which they find in themselves, some of which are set forth as follows:

The present age stands precisely in the middle of earthly time, between the era in which men were still self-seeking, earthly and impulsive, and the coming era in which they will live for the sake of pure ideals. The Germans pre-figure a better age and are leading the rest of the world into it.

This cat-like sophistry has run rampant among the common people throughout the whole German empire until they have come to believe it.

Behind the German lines were great tents of lewd women, segregated prostitutes, for the licentious gratification of the German soldiers. Any soldier who was infected with the syphilis, which by the way did not exempt them from military

service, who was discovered anywhere about those tent localities, was shot on the spot.

Consequently, those men who were syphilitically infected, would catch the Belgium and French women and rape them. But that was not the pinnacle of their inhuman behavior. These would-be highbrows would then cut out the breasts from their helpless victims, as a mark of warning to other German soldiers.

Hundreds upon hundreds of the fiendish occurrences, where such indescribably hellish atrocities are documented, can be found by any truth seeker. Certain American scholars, notably Newell, Dwight, Hillis, have written very extensively upon the German barbarities.

Potsdam philosophy with all of its malignant poisons was instilled into the minds of even the young school children. These were taught war was the most profitable of all branches of business. That agriculture paid six per cent, trade in general paid eight per cent, finances ten per cent, shipping twelve per cent, but war as an industry pays fifty per cent.

Did we ever imagine that Germany would ever pursue a campaign of ruthless barbarity, and indescribable depravity, through submarine warfare? Did we ever imagine that Germany would go out of her way to destroy churches and cathedrals, and the homes of the innocent, and obliterate everything needed to sustain life, poison wells, and maim the helpless inhabitants of a conquered country? Did we ever imagine that Germany would thrust into slavery men, women and young girls? Yet she did and is doing this continually.

Did we ever imagine the Germans would castrate thousands of boys of all ages, as they have done and are continually doing in Belgium to keep them forever from any reproduction of their own type?

A most striking evidence of the effects of full-blown barbaric German philosophy, as it has left its imprint upon depraved human nature, can be realized from its past performances. On August 23, 1914, just a few days after the war started, the Germans entered the town of Dinant in Belgium, and shot to death like criminals 166 of the unoffending civilian population, many of them being women and children. The scene in its unsurpassed and indescribable cruelty has no counterpart, even in the dark ages of savage tribes. These unfortunate mortals were massed together, old men, girls, and boys, little children and babies in their mothers' arms. A platoon was called up, the Colonel gave the word to fire, and the gray soldiers in cold blood murdered those innocent people as they stood huddled there together. Women and children were forced to stand by and witness the murder of husbands and fathers, while the soldiers stood by laughing as the executions were going on. If such fiendishly, hellish and blood-curdling atrocities could have become known throughout the world at the time, the chances are that other nations would have entered the war sooner than otherwise, as there is a something even in the worst human hearts which resents out-and-out cut-throatery. During four days these modern barbarians looted and burned twelve hundred houses, stores, factories, schools and churches. They left lying on the ground 700 dead bodies, other than

the 166 murdered all at once. German philosophy dehumanizes in the natural outgrowth of its arrogant dream of a world empire. It has corrupted and debauched the whole people into a race of devils let loose from hell.

The Germans, in their tentative mean-sighted indomitable ways, have been groping for four hundred years toward the restoration of their primitive Heathenism as all psychological studies display it. At last the exaggerated ego makes its tremendous attempt to swallow the whole world.

At last the question comes up, as it were, before the highest court of appeals, the last word in final authority, namely biological law. In the light of that immutable and indisputable law, is it possible for the Germans to practice their primitive barbarities and get by with them? Is it possible for them to practice the extreme in military characteristics and succeed in their purpose of dominating the whole world, while every other form of life which has ever practiced the habits becomes extinct? Is it possible that there should be a reversal of an eternal law to suit the Jingo German philosophy? Shall I startle the scientifically untutored mind, if I say that there will be an extinction of Kaiserism, as sure as all things rise from the lower to the higher?

Prophecy, according to some authorities, is a dangerous pastime, but to those who have studied eternal laws, it does not seem such. There is a power, not of ourselves, which makes for righteousness, and which works in and through all life. We can prophesy with positive assurance that the earth will rotate upon its axis tomorrow, and in

all probability revolve around the sun. We can prophesy with a certain amount of accuracy what will happen when fire and gun-powder are brought into contact. This universe is filled with laws, such as motion, attraction, repulsion, chemical-affinity, and so on. We can prophesy with reasonable certainty what will happen when so and so is attempted. The Laws of God have been aptly defined as the habits of God. Laws are not personalities. They are simply the effects of a cause. As we understand these laws from the past, we are forced to ask ourselves if they have any bearing upon the present terrible situation of this earth.

Is it possible from the pre-historic monsters of the past to understand the coming situation upon this planet?

Millions of people, who have visited the great Museum of Natural History and found their way to the geological galleries, pass bewilderingly by the gigantic statues of the cold-blooded and carnivorous monsters that once lived upon this earth. They are not uninterested. They simply do not understand how to interpret those indescribable fossils of the past. For millions of years those tremendous monsters were in the heyday of their glory on this planet, leaving only their fossilized remains.

Amongst the most gigantic of these cruel-natured, Kaiser-like brutes, were the cannibalistic Tyrannousaurus (the king of tyrant saurins). These monsters stood over twenty feet in height, with a head over five feet long, with powerful jaws, set with teeth from six to nine inches long and over an inch wide. To this powerful armament which

had nothing on the Kaiser, were added the gigantic, sharp claws of the four feet, curved like those of the eagle but a hundred times as large.

These huge, carnivorous reptiles grew as long as they lived and reached the maximum size and the development of military mechanism in its fullest sense. Nevertheless, this monster of over-specialization in merciless militarism found such to be the bar to its earthly survival.

In the several instances among the pre-historic, carnivorous dinosaurs extinctions have come with startling rapidity, so far as the records show. The carnivorous Brontosaurus became extinct long before the race had well nigh run its course.

Another group which became quite as extinct were the great and terrible so-called Fish Lizards, which swam in the high seas of the Mesozoic almost from the beginning. During the Mesozoic period, when the cold-blooded reptiles of prodigious dimensions flourished over a wide area of this earth's surface, the planet was warmer than at present. This is evidenced by the fact that no trace of winter has been found prior to the Mesozoic age. After the closing of that age, we find trees with rings about them, which indicate the changes of seasons.

The coming of the first glacial period was probably the greatest of all factors as to the causes of the reptilian extinction. The glacial periods never happened by chance. They are a part of creative evolution and have to do with the onward and upward march of all things.

Another important factor in the causes of the saurian extinctions were the rise of the dynamic

mammals, the lowest of which were the monotremes animals, which blended in a marvelous manner the characters of the birds, reptiles and mammals. There are such to this day upon this earth. These old-fashioned creatures have never made any progress since their rise from the reptile. They are covered with hair and suckle their young, but they lay their eggs with large yolks from a cloaca like the reptiles. The duckbill was among the first to arrive to the four-chambered heart creatures, and, therefore, generated its own heat and became warm-blooded, so that it could live at an even temperature regardless of its colder surroundings. These little animals, with their four chambers in their hearts and mammary glands, were the first to manifest parental affection. It was beyond the shadow of a doubt the greatest and most remarkable step in all evolution.

Closely akin to this great advancement was the evolution of the birds. How the slow, cold-blooded, scaly saurians ever became transformed into the quick, hot-blooded, feathered birds, the joy of creation, is somewhat of a mystery, yet all evolution proves beyond dispute the transformation has taken place.

Great physical changes in the environment wrought by the elevation or the subsidence of the land masses, had much to do with the extinctions. It was not until the great reptilian extinctions at the close of the cretacious period that the mammals had their real opportunity. In the passing of this cold-blooded, reptilian aristocracy, as apparent from the stratified rocks, the higher creation began its development. The reptiles were by

no means the only forms of lower life that became over-specialized in military characteristics.

By far, the most astonishing feature in all prehistoric mammalian life was that of the sabertoothed Tigers, the most terrible beasts of prey that ever existed upon this earth. During the Tertiary period they ranged over all the northern hemisphere, and in the pleistocene they extended to South America. The canine tusks grew as long as they lived and the flange of the lower jaw, for its protection, correspondingly elongated, being more prominent than that in any other variety of life apart from the most poisonous of snakes. The American variety was the largest of its time and in no way inferior in size to the largest lion. Notwithstanding the brute's ferocity and deadly combination of military make-up, the creature became extinct through over-specialization in militarism.

The American Mastodon was an enormous creature, the largest of known elephant varieties, with a height of fourteen feet at the shoulders. The distinguishing characteristic of this genus was enormously long tusks, which were directed nearly straight forward, and were almost paralleled with but slight curvature and convexity downward. In the males there were shorter, single tusks in the lower jaw. These were the vanishing remnants of an earlier stage of development, when the Mastodon had a fully developed pair of lower tusks, nearly as long as the superior pair. In spite of such enormously projecting instruments of offence and defence, the huge creature became extinct in the Tertiary period. Excessive bulk, extreme

specialization, and the development of certain organs at the expense of others always leads to extinction.

Among the most conspicuous of extreme-specializations is that of the great Irish Elk, with antlers branching over twelve feet apart and weighing more than its full skeleton combined. The remains of these mammals are chiefly preserved in the lake deposits which have become the peat bogs of modern times. Equally striking are the numerous, excessive structures which develop far beyond the limits of usefulness and have not yet become wholly extinct. Such for example, are the tusks of the Wild Hog, the huge horns of the Big-horned Sheep.

It is of more than passing importance that we notice the extinction of the Woolly Rhinoceros, the companion of the hairy Mammoth. A remarkably preserved specimen in the Petrograd Museum shows the sides of the face still covered with a golden brown wool. Other parts of the body were provided with a thick covering. These animals were exceedingly long-skulled, like the White Rhinoceros of Africa. They exceed in size the existing African variety, and, like them, bore extremely powerful anterior horns, which were over a yard in length. With these two extreme weapons near the end of the nose and a body that weighed several tons, with a courage superior to the present Rhinoceros, which has been known to attack a whole caravan, we get some idea of this creature's importance in military characteristics.

Thus extreme specialization accompanied by great enlargement of certain parts and the great

reduction in other parts often places a mammal in the position where it is incapable of further modification to meet a new environment. This becomes the cause of such extinctions. Over-specialization always greatly increases the creature's risk, for the unspecialized frequently survive where the specialized, whose dominant organs tend to overdevelopment, perish.

With such an array of positive evidence before us, can we honestly doubt the extermination of Kaiserism and the bloated military autocracy?

Especially so, when we are forced to acknowledge the process of evolution runs from the lower to the higher.

Time has wrought tremendous changes in all organic and inorganic phenomena. These changes in the earth and the sea have always found somewhere the corresponding changes in all forms of organic life, certain groups of which possessed a plasticity that prevented them from any adaptation to newly arising conditions. They went down under their own failure of adjustment never to rise again.

Can we not see in this the collapse and doom of Kaiserism and German philosophy, as both have failed in their adaptation to progress, justice and reason?

This exact characteristic, is as sure to be the extinction of Hohenzollernism, as there is a biological law in this universe.

This is an age of reason, when advanced thinkers put the acid-test of unchangeable laws on to all the problems of human life coming under their observation and mental focus. Men in general, out-

side of clannish Germany, are not falling over themselves to worship any self-centered egotistical, pin-headed personalities, nor will this world ever worship any nation that puts itself upon the pedestal of shallow pretensions, while the nation as a whole is as ferocious and gorilla-like as their earlier ape-like ancestor.

The mortal or the nation that wins the admiration of the coming age will not be the vain, self-exalted, feather-brained autocrat of the past, or those who stand upon the mountain peak with folded hands, exclaiming: "I have solved the philosophy of this world and have experienced the power of the world to come."

On the contrary, the one to gain the admiration is the pioneer of thought and performance, possessed of the highest attainments and glorious experiences of the mountain top, who goes back, down over the rugged mountain-side to aid and save other mortals less fortunate than himself, and nations other than his own who are struggling upwards against indescribable odds. Such mortals line up with genuine progressive development, and their names will exist when the Kaiser and the autocratic war-dogs of Germany have become as extinct as the pre-historic reptilian and the Mammalian monsters of old. Such are the survivors who will reproduce their species as long as the great heart of nature beats her throbbing, stimulating pulse of life, and not until that heart is still forever will the rhythmic tide of evolution cease to flow.

CHAPTER XI

LIFE IN THE CHRIST, IN CONTRAST TO THE NATURAL, IN ITS USE AND DISUSE OF THE ORGAN, AND THE ADAPTATION TO ITS ENVIRONMENT

THE author has endeavored thus far to sketch the course through which life came up from its lowly beginnings, and to give an account of its over-specialization in both the animal and national kingdoms. Our discussion has served to show that the lowest forms of life have been linked with the highest in an unbroken chain of ascent. To show also, that more than 999 out of every 1,000 forms of life become so specialized that their advancement upward was utterly impossible.

Moreover, to excite especial attention to the indisputable fact, that numerous forms of lower life among those that left the straight line and specialized, became over-specialized to such an extent that it fully accounts for their speedy extinction. Also, to make clear that the same law of life extends to human individuals, to small communities, and to nations which allow themselves to over-specialize in repulsive egoism, with spiked helmets, goose-steps and turned up mustaches, such as swagger Hohenzollernism fully demonstrates.

This view of the source and behavior of all life has the fullest indorsement of every branch of mod-

ern science, and ought to be entitled to a fair consideration from any honest mind.

Passing from mere natural law and worldly interests into the realm of supernatural phenomenon "Just suffocates one with pleasure," as the young girl remarked when on her first joy-ride. It is my purpose in this last chapter to present in contrasts, the life in nature as we know it to exist, with the life in Christ as we know it by experience. That such contrasts have a genuine existence can be verified by numerous words of Jesus; "First the blade, then the ear, after that the full corn in the ear;" and again in the words of St. John, when he declares there were "Babes in Christ, as well as young men and fathers." That spiritual life reaches a high point of altitude, as well as the life in nature, can hardly be denied, since the psychological evidences of such phenomena abound in all directions.

THE HUMAN SOUL IN PARAMOUNT EXPERIENCE

Such a conscious experience of supernatural power which magnetizes one's soul to Jesus Christ is, without controversy or unbounded thought the paramount and only indescribable marvel in the universe. There are about 425,000 words in the English language. Words of classical origin are about twice as numerous as those of pure English. No words or group of words in the English or classical could ever describe the fullness of spiritual blessedness as experienced in Jesus Christ. To *know* Him personally, not only about Him, is the secret of all spiritual success, the culmination of all

joy and the satisfaction of all aspirations in this world, and the one to come.

There is a singular and perpetual charm united with the life of God through Jesus Christ, in the human soul. It never grows old — it never loses its novelty, *where the life of faith is kept up.* The cause of such a stupendous effect can be observed in the twinkling of an eye when once an orderly exposition of the revealed Mind of God is set forth, as demonstrated by Jesus. For believers, according to the highest of all authority, do not get Life because they did believe "once upon a time;" but get it *in Believing.* "He that believes, has it" as a present, conscious possession. We know that the Son of God *is come,* and hath given us an understanding that we may *know* Him that is true; and we are in Him that is true, even in His Son, Jesus Christ! this is the true God and eternal life." Thank God that is so! Unspeakable blessing both for time and eternity!

As the Good Shepherd, the Son of God lay down His life for the sheep. A very convincing and non-gainsaying proof of the Lord's Deity, "Very God of very God." *"Therefore* doth my Father love me." Jesus, and Jesus alone, could and can say that! He did not indeed say in bald terms "I am God;" for this would have conveyed a meaning inconsistent with divine unity which He came to reveal.

According to all laws of modern psychology, a creature could not present to God a reason of this nature — a reason why he should be loved; for God is absolute. It was only in death that He could bow His head and say, "it is finished," and

present to His Father, as absolutely complete, the work He had given Him to do. Here, as nowhere else, is the Son of Man glorified; and God is glorified in Him; so much so, that all which God possesses comes out to the believers in Jesus as "the lifted up" Saviour.

This never-ending blessedness in Jesus Christ is so alluring in its sublimity, so exciting in its loveliness, and so awe-inspiring in its excellence, that it is the only phenomenon about which the soul of man has never wearied. Men of faith of all ages and all regions who have experienced that wondrous dynamic power have failed to find language to describe their ecstasy. St. Paul had declared that there was no phraseology on this lower realm by which he could depict that heavenly consciousness. Others have described that superhuman power in the grandest symbolism in all literature, with walls of jasper, gates of pearl and streets paved with pure gold.

JUST A WORD ON SYMBOLICAL REPRESENTATIONS

Now this symbolic imagery of the Christian tradition, as embodied, for instance in the book of Revelation, and the book of Daniel, has been made the subject of much derisive comment. Its apocalypticism no longer commends it to thoughtful men, and the hope of the Christian Church, outside of wildeyed pre-millenialism, which hobby rides the idea of keeping the race in ignorance, looks forward to a different manner of salvation. The style has served its purpose in symbolism, in the days gone by, just as other things and other

experiences have served their purpose throughout the evolutionary process. The book of Revelation, with its museum of curiosities, or any of the others of that type, with their farfetched imagery, cannot exist in the light of modern knowledge, and be understood in a literal sense, or a non-literal sense as certain sects in Christendom would impose upon us. At its best the symbolic imagery is but a mold into which the Spiritual truth is cast, and must be understood as such; otherwise there could be no spiritual progress.

These writings sprang from times of evil and unusual oppression when the writers of the priestly, not of the prophetic type of faith did not dare to use their own name; but took the name of some worthy past. Their material is taken mainly from the past, where the spiritual experiences were of a much lower order than those of the earlier Jewish prophets, who were of the insurgent order, and had a "Thus saith Jehovah" for their utterances. Apocalypticism, with its one-sided stress of supernaturalism at the expense of human responsibility, must be understood in the light of what it means to the people of the time, and not as history, written before it happened. It cannot exist, as it is, in the light of modern knowledge, and be understood literally, any more than the German idea of tribal deity can exist in a modern mind.

The theology of all Apocalyptical writings is distinctly of the exploiting variety, whether it be of Persian, Jewish, or Christian, and opposed to the purely prophetic. It is a form of truth which eventually gets there, though it gets there by crawling in a zigzag style, precisely as a serpent crawls.

It would be extremely difficult to decide how far the Apocalyptical statements, throughout the whole World of God, represents a deliberate brand on the part of priestly exploiters, of that type of faith, and how far the authors of them were themselves deceived by their false hopes.

The Apocalyptic idea of God is altogether transcendent. He no longer communes with men directly but uses angels as His mediators. Accordingly, He is not conceived as working through evolution or world history, as the prophets of old held. Instead He lets evil take its evil course, until He is ready to smash it and erect a new world order on the ruins of the old. Thus the prophetic development idea is lost. Furthermore, the prophetic universalism is also lost. Not the conversion but the destruction of the heathen is anticipated. To the Apocalyptical writers, instead of the prophetic anticipation of a world federation of all believers in Jesus Christ, there is to be hegemony of the Jew, something on the order of full-blown Kaiserism, in which they will exact tribute of the heathen and rule them with a rod of iron.

At the present moment, we are now, through new found facts in all directions, in a position to judge theological and the ethical implications of the Apocalyptic ethic and theology.

A recent writer speaks of the "bric-a-brac heaven of St. John," which some of the extremely ignorant of Christian preachers would locate just outside of the universe. And a host of modern theological authors, scholars of the highest rank, who have a knowledge of the evolution and of the idea of such subjects, seem to object, now only to

the apocalyptic imagery and the style of expression used through three particular centuries, but to the abstract principles of angels and archangels and all the heavenly host.

Especial emphasis, they claim, should be placed upon this, as the idea of archangels is of Persian and Babylonian origin, which passed into the outlook of the Western mind by way of Christianity. Angels, supposedly, have offered fruitful material for art and poetry; thus, becoming, like creation stories of the Bible, well established in the whole system of thought. In protestant countries, in which moral values control religion, sensuous elements exercise little attraction; and therefore these figures have already retreated far into the background. Yet the average religious mind, because of its ignorance of modern knowledge, likes to dally with the thoughts of them much as a child, who no longer believes in fairies, still wishes to dally in make-believe when the world around grows a little monotonous.

A good deal of contempt is expressed, and justly so, for anything that will not stand the searchlight and tests of modern knowledge. Especially is this true in the hearts of those who understand the nature of myth and legend, and its deadly effect upon true progress in the Spiritual realm.

Examples of the use of the apocalyptical imagery, where Spiritual experience has been cast into such molds of thought, can be traced throughout all of the Bible, especially all the later writings of the New Testament. In 2 Cor. XII, 1–7, Paul used it with reference to his ecstasies or visions of which he said, "no phraseology could describe."

To the popular Jewish thought of the day, according to the book of Enoch and numerous others of the same apocalyptical type, there were seven heavens; the third of which was Paradise, with the tree of life prepared with all that was or is beautiful as the abode of the righteous. It was into this imagery that Paul was caught up and heard things not intelligible to this lower realm.

According to these apocalyptical books of late discovery, which have become such a fertile source for the Ancient Persians, Hebrew and early Christian, mode of expression, most of the figurative ideas were put across in that style; and cannot be understood apart from understanding the evolution of the apocalyptical literature — a group of writings that was in the heyday of their glory between B.C. 200 and A.D. 100.

To understand the apocalyptical writings of the Bible, means to be informed of the two distinct types of faith running throughout all time: namely, the prophetic and the priestly. The world's standard of value will then be reversed. Many that are last will be first, and the first last, when one observes the actual value of faith. The affinity of Jesus with the prophetic type of faith and His antagonism to the theology and ethic of the priestly cult will be frequently noted, as one studies the psychology of the two types of faith. The apocalyptic movement was a desperate device born of a desperate emergency. It was called into existence by a certain crisis, of which the book of Daniel was the first product. In this writing, history appears in the form of prophecy. The prophecy is alleged to have come in the form of visions, the

ultimate object of which is to show that upon the ruins of the world empires of Babylon, Medea, Persia and Macedon the new world empire is to be miraculously erected.

There are records which show the transition of the earlier style of Hebrew writing into that of the apocalyptical era, which are quite as pronounced as the records of transition in modern knowledge.

While we can esteem the value of the forms of the apocalyptic writing, due allowance must be made for this variation, for there was no one authoritative form of teaching about the future as regarded its details; the writers of all the apocalyptic paragraphs throughout the Bible were convinced that God was good and that His will in the person of Christ and right would ultimately prevail, but their notions as to how and when the end would come varied with their experiences and with their own temperaments and their intellectual equipments, which was not of the scientific teaching of this modern age. It is true that absolute truth is hard to be embodied in human thought, and that its expression must be clothed to a certain extent in symbols, nevertheless, symbolism like other things can run rampant as it did just before the first of the Christian era.

Beyond question, beyond disputation, and beyond persuasion, from the standpoint of behavior, or modern psychology, the only way we can ever understand the Bible, is to understand what it meant to those to whom it was written and the popular belief of their time, and not in the light of the tallow candle, of modern pre-millennialism. Otherwise we shall be ever learning and never able to ascertain the truth concerning its statements.

EXPERIENCES WHICH DO NOT SUPPLEMENT CHRIST

There is a very broad and deep conviction, which we must praise God for, that the Christian consciousness must be relieved of the artificial restriction in religious thinking, and that old theological contentions as to non-fundamentals, such as a special creation, may rightfully be forgotten in the face of enormous opportunities to adjust the new-found knowledge and intellectual conditions to the eternal and unchangeable Revelation of God to Christ. Such is the broader and deeper meaning of the critical movements of our present time. This profound sentiment has not been created suddenly. It is no fanciful product of restless modernity. It has been gathering volume and depth and self-realization for years; and it will yet break as a storm on congregations where the ministers have been unfaithful to modern knowledge along higher critical lines. Scholars of the first magnitude claim that all the experiences of the wondrous dynamic power of God, which is complete in joy and ecstatic consciousness, can be clothed and properly expressed in modern terminology, entirely from the apocalyptic symbolism, precisely as the insurgent prophets of old clothed their language, without losing a fraction of their precious value. They claim, further, a fact which is endorsed by all modern knowledge, that the Old Testament is the outcome of genuine human experience; and that the soul who sees only the letter of the Bible acquires, at the best, only a second hand experience.

Furthermore, these constructive censorians, if one is permitted to coin the term, who have an experimental knowledge of their own, claim that

the Old Testament is nothing if it is not an expression of men's real experience in God; and the New Testament is nothing if it is not the authentic record and interpretation of men's actual experience in and of Christ. Those experiences have been such that not even the Gates of Hell could prevail against them. It was new experience of Christ that brought the disciples to gather again after His death. It was in the new unity of belief in Him, alive through death, that they became infused with power from on high to go out and claim the world for Him. It is through personal experience of Jesus Christ that every mortal who speaks or teaches in His Name is sustained by so doing.

In this splendidly balanced conclusion the author is a full-fledged, out-and-out, higher critic of the same constructive type. For through this line of procedure he has been made a partaker of a vitalizing and life-invigorating experience, which would not be exchanged for all the material things that are in this universe. "That's going some," as the world would remark, but it's God's plain, unvarnished truth. In fact, it's a truth that can stand the onslaughts of the liars, the damn liars and the statisticians, "as the bright wag had said."

As to the Old Testament being the outcome of human experience, through divine revelation, it is proven by the Bible itself when once the chronology of the Book is arranged as it was experienced. No more positive evidence of this can be found in all of its literature than in the case of Hosea, one of the eighth century B.C. prophets. It was this remarkable personality who gave this old world the first conception of God's enduring love, a love

that survives even the grossest wrong. Praise God for ever and ever for that conception! Others had given a conception of God's justice, majesty and eternal endurance; but it was Hosea who gave us the first ideas of essential love. This man had married a wife whom he dearly loved, but who had proven untrue to him. As he yearned over her, pondering on the heart-breaking plight that had fallen on his life, he saw in it a revelation of the relation between God and back-slidden Israel. His wife had left his home and led the life of a fallen woman till she fell into slavery. Hosea then bought her back for fifteen pieces of silver and a horner of barley; then placed her apart where she was protected from her own licentious propensities, and tried to win back her fickle affections. In like manner he believed that God would bring His people where he could win back their love. In this most beautiful incident we can see that our conception of God fully materializes in the experience through which we pass, as well as in divine revelation. This larger vision of God has entered a soul through a door opened by sorrow, as our larger vision comes through whatever circumstances may surround us — as long as it is to the glory of God. This personal experience of the prophet Hosea, as to his home life (Hosea, being one of the earliest writers of the Old Testament) knocks the old idea of the mechanical inspiration of the Holy Scriptures into a cocked-hat. For it does away once and forever with the idea that a call to prophecy may come *only* in a *vision,* and that consequently this must be a vision.

LEGACIES FROM THE JEWS, TO THE GENTILES

No Jew has ever excelled as a leader of the race in any of the known sciences. No Jew has excelled even in finances, though the Jews have superficial reputation in that line. As a matter of fact, there are ten American financiers who have more money than the whole Jewish race. The only thing in which the Jews have ever surpassed the Gentiles has been in their spiritual experience. In that one characteristic they have surpassed in the priceless legacies which have been left to the human race. For instance, the spiritual experience of Paul who was a homeless, childless, poverty-stricken, wandering Jew, has been among the most valuable heritages ever left to humanity. Experiences, which will stay here until this old earth is as cold and dead as the moon, or until it is pulled back into the sun, as some scientists claim it will be in obedience to the law of circularity. For example: Who could estimate the proper value of the eighth chapter of Romans, and its spiritual benefit to the human race?

It has been said, and been well said, that the spiritual experiences of Paul, in Jesus Christ, and his contribution to the world's literature, as well as his imprint upon all civilization, has been second to but one who has ever lived on this planet — that was the blessed Jesus Himself. To Paul we owe much for his exposition of the law of contrasts, one of God's most effective instruments throughout the whole universe. Paul understood it when he contrasted his state of poverty and afflictions with a state of glory, which mortal tongue

could not describe. He understood it also, when he placed in opposition the seen and the unseen, and the temporal and eternal. Nothing, it seems, is fully appreciated until we are confronted with its opposite. All nature testifies to the fact as though it were the thought of God, just as a book is the thought of the author; or, just as a person who found ten bricks just ten inches apart, would be convinced that such an occurrence never happened by blind chance; but that it was the work of a mind that had placed the bricks as they were found.

BIOLOGY IN PERFECT SYNTHESIS WITH CHRISTIANITY

The express purpose of this chapter is an attempt to clothe in biological terms that eternal life in Jesus Christ and its consciousness in the soul of man, in contrast to life as we know it to exist in nature. That power outside of ourselves, and still within all believers who are under subjection to Christ, according to the Scriptural experience and foremost psychological evidence, is not of spontaneous generation. Neither does it proceed from mere natural impulses acted upon by natural law. It is purely and simply of virgin birth; that is, by a power outside of ourselves, acting upon a heart that is Christly inclined. There is an involution before an evolution as literally as in the realm of nature. The garment which the father placed upon the prodigal was not a patching up of the old rags. It was a garment provided out of

the abundance of the father's own treasure. Likewise, is the phenomena of the eternal life.

New Birth is not "an uprush from the subconscious" as the poor deluded, blind guides, who know not Christ, would have us assume; but an inrush of Omnipotence, an infusion of Deity, through Jesus Christ, our Lord. An inrush that travels with a greater velocity than the electrical discharge of thunder, which fills the vacuum caused by the chain lightning. Evidence as to the truth of this statement could be verified by hundreds of millions of people that have lived on this earth, and are here at this present moment. Eternal life finds its way in germ form into the spiritually dead individuals who have an intense desire to ascertain by experience the proof of God in and through Jesus Christ.

It is true that eternal life throughout the Old Testament, as well as in Jesus' earthly ministry, was always associated with the idea of moral goodness. Evil and death were its antithesis. But when once the cross of Jesus Christ became in actual existence, the idea of salvation by works was forever dead. Otherwise the gospel story is not the magnet which God has used to bring souls into a newness of life. Otherwise Christ died for naught. Otherwise the whole plan of God's deliverance of the human race falls flat to the ground. Cut that plan out and one can account for nothing in all of this universe, for all is a mystery and without any meaning.

ETERNAL LIFE AS PRESENTED IN THE NEW TESTAMENT

There is a mysterious something in the name of Jesus, which is in no other name that has ever existed in this universe, and about which the last word has never been spoken — a power which St. Paul claimed was the dynamite effectively used to blow souls into spiritual deliverance from sin and death. There is a supernatural vitalizing power in the gospel story, a magnetic charm in the life of Jesus, as well as in His finished work — in His death on Calvary — which cannot be explained apart from a power beyond the human. It is beyond all question the grandest story in all literature — the masterpiece of lyricized truth and beauty. It is the saviour of life unto life to those who believe, for those who do believe it pass from truth-seeking into genuine certainty, as far as spiritual experience goes.

To ascertain whether this be true or not, one must believe and experience for himself, and in no other way. Those who have experienced an imparted new nature are convinced beyond a doubt that Jesus Christ is a personality wholly outside of the process of evolution, and in a class entirely by Himself. The absolute uniqueness and deity of Jesus Christ hardly ever troubles a well established soul. For, they have found in Him all that He represented Himself to be, The Way, The Truth and The Life.

Such look upon Jesus as a Being who not only had life in Himself, but who was and is a life imparter (or communicator) even to those who be-

lieve in His name. To such He is the solvent of all mysteries, and the key which unlocks the universe. He is not the way-shower, as certain spiritual vampires, and bunko-steerers would inculcate into us, but the Way Itself — the only Avenue of approach to the Invisible God. Moreover, those who consign their eternal hope to Him are made participants in a quality of life which they never possessed before. The communication of this life is based upon the finished work of Jesus. For we read of Him, as apart from His death. He abode absolutely alone. Only in resurrection could He address the disciples as actually in the relationship He had come to reveal.

The important thing, in fact, momentous beyond expression, is for us to learn how "The Eternal Life" as a present, conscious possession from God, is spoken of in the Scriptures. The ordinary form is without the article in Greek. With the article it is recorded in John 17, 3; Acts 13, 4–6; 1st Timothy 6, 12. Still more emphatic is 1st John 1, 2; 2, 25; and when we come to examine it, that is, when we put it under modern psychological scrutiny, we are amazed by the way in which *knowledge* of Christ and His accomplished work is insisted upon especially in the writing of John, who specializes on the doctrine of eternal life. The idea of eternal life, apart from Jesus, is a dream, a delusion, and is made from the stuff that dreams are made of.

NO OTHER WAY, SEEING THAT JESUS IS GOD

Ingersoll, the professional agnostic, who made his living by his art, put up "an awful howl" because, he said, "Christians all hoot the same thing."

The fact of the matter is they have to; for Jesus is not only the Way, but the Life itself. It would carry us far beyond our limits to go through the whole Bible with this end in view; but we commend it to our reader's careful study, as a subject fraught with more blessing than any other in all this universe. It must be so; for the Son, sent from the living Father, lives by Him, because of what He is; and so reveals the Father to us. We *feed* on Him, and live by Him, in Christ; and only so can we learn of God. This is Christianity; and everything that does not measure up to this living reality, this precious vitality, is, at best, but a mere form of godliness that ends in death and spiritual destruction.

NEW BIRTH, OR NATURAL DARKNESS

Now the doctrine of new birth, to the intellectual highbrow, and the preachers of salvation through character, is a very unfortunate propaganda; especially so, in this age of exploitation where religious graft runs rampant in all directions, for such would entirely do away with the Gospel Story, and have us believe that there is an evolution of spiritual life before there is an involution. A saving of the human soul entirely apart from faith. Such intelligences would have us to understand that new birth, or being born again, coming to Christ, accepting Christ as one's own personal Saviour, are but beautiful metaphors instead of literal realities. Religious tactics of this sort, they say, keep intelligent people from realizing that Christianity is thoroughly rational and in perfect har-

mony with the highest aspiration of humanity; and that if one is well born the first time, and one's father is a member of the oil trust, beef trust, or any other big trust, never mind being born again. This poisonous dope that is passed out in many intellectual centers to the spiritually dead and unsuspecting, is one of the saddest exhibitions of the human depravity of our time. Eternal life or new birth, about which so many religious denominations differ, comes not by sprinkling a few drops of water on one's head, or by immersion. But by accepting Christ as one's personal Saviour, and having our minds immersed into the Mind and Will of God. Not all of the water that surrounds the world can cleanse away one human sin. Jesus, and Jesus only, does that, through His blood, which symbolizes the laying down of His life.

So real and so unspeakably important is this re-birth and spiritual kinship to Jesus Christ, that in every case, five of which are recorded, he holds that it must even supersede that of one's own blood and family relations. It is significantly true that one finds but faint trace of the practical application of such Christianity as that marked out by Jesus Christ; nevertheless, the principle and ideal is from God, and not from man. Jesus nowhere justified the idea of the fatherhood of God and the brotherhood of men entirely apart from faith, but He does pronounce upon a brotherhood of faith. Nowhere did He teach that each man, by nature, had the spark of the Divine, entirely apart from faith, and that it could be fanned into an active flame by itself. On the contrary, He taught that there must be an involution before an

evolution; and the philosophy of that preaching has been the only kind that has ever helped the race onward and upward. Universalism and Unitarianism have never made more than an exceedingly slow progress, even at their best, because they have nothing to offer besides that which men are supposed to already have. Graphically speaking, the spark of the Divine that men already have, entirely apart from faith, is like German Kultur — but a name, or a mere belief, without an actual existence.

The author of this volume has studied the psychology of hundreds of religious experiences and in no instance has he ever found a person with a profound spiritual experience that did not achieve that experience in and through Jesus Christ.

People who deny new birth imagine that the higher life rises as mere product of the lower, instead of its being a manifestation of a Power for which nature cannot account. The spiritual must be recognized as something unique, or ever new and original, breaking in from above nature — revealing its meanings and potencies — and disclosing the intimate principle of life itself. In no other terms can we explain the entrance of Christ into this world; and only in the light of the Sovereign fact of Christ can the problems of science and religion be truthfully read and interpreted. Or, in fact, only in the light of Higher Power can the origin of organic life be explained, as science has disregarded wholly the idea of spontaneous generation.

The theological battles of the future will rage not around the mechanical idea of the inspiration of the Holy Scripture, nor the localities of heaven

and hell, but around the person of Jesus Christ, and His communicated life, to those who enthrone Him, in their hearts. If He were only a man just as others of the race, though more highly developed, as the Unitarians claim, then good-night and good-bye to Christianity, once and forever.

THE MYSTERY OF MYSTERIES

How this life is imparted is one of the profoundest mysteries in the universe — farther beyond human comprehension than the amœba form of life found at the beginning of organic evolution. Twice-born people are, according to the New Testament, and the only possessors of the supreme gift of eternal life; and such, in that document, are separated from other people by a great gulf. This conception seems to be in perfect accordance with the psychology of religious experience, by the renowned late William James.

Eternal life, in its broadest sense is as perceptible and actually existing as any life in all evolution; and is practically experienced upon exactly the same basis — that of growth through use, and of organic change through the accumulated effects of use. The laborer acquires additional strength by using his arms or his hands to do a particular sort of work. Those who walk regularly find that they can go farther than before their regular exercise began. Blacksmiths have strong arms; musicians have dexterous fingers; and porters have powerful legs and backs, through constant use of these organs. Even the crudest observation verifies that the law of use precedes and is the cause of growth and change.

In the Gospel which Jesus taught are found the essentials of all known biological law. Jesus began by stating the situation in terms which every biologist knows to be true of life at every stage. "Enter ye in at the straight gate, for wide is the gate and broad is the way that leads to destruction, and many there be that go in thereat; narrow is the way that leads unto life and few there be that find it." "He that hath My word and believeth in Him that sent Me hath everlasting life and shall not come into catastrophe, but is passed out of death into life." "I declare unto you that if a man keep My sayings he shall never see death." Jesus is clearly speaking not of the physical fact, as the metaphysical high-binders would have us understand, but of a spiritual condition.

From the above evidence, we may, beyond all reasonable doubt, conclude that the kingdom of heaven, the rule of God in one's soul, and eternal life are synonymous terms; and that genuine experiences are not to be had on the basis of something for nothing, but that one gets in spiritual apprehension the exact amount of their self-surrender, and their aspirations for Christ.

Oh! that one could only throw the halloa! with a voice "as the sound of many waters," a shout to attract the attention of the whole human race, to the line of self-surrender, and stand for Christ. First, the surrender of self to Christ, and then learn that surrender is the amount of ourselves, our toils, our existence, that we can give to benefit the whole world through Him. That is, to make Him known in personal experience.

Self-surrender, which, among other things,

means fasting and self-denial in all of its branches, is a phenomenon well-known throughout all biology. It is during a fasting and self-giving-up season, that tadpoles becomes frogs, and rise from the fish-like form of life to that of air breathers. It is through fastings, or the self-denial period, that caterpillars become butterflies and rise from the degradation of crawlers to the showily dressed fliers. Many species of the fish form of life never touch a morsel of food during all the months of their migratory and reproductive period. Refusing to gratify the exaggerated ego, is the very essence, or real character, of the process that has brought us thus far in what we call civilization. Some people have a vague imagination that it was their orthodoxy to their creed or cult, such as pre-millennialism, which has brought them some little experience or benefit of some. No, No, a thousand No's! It was their self-surrender first, last and all the time, and the stand they took for Christ that brought the experience.

SELF-SURRENDER OR SPIRITUAL DEATH

The revelation of Jesus was thus a revelation of possible life. He makes the appeal to the instinct of living the strongest and most persistent in our nature. If you devote your energies to building up your lower life, you will lose everything, because you disregard the interests of the eternal gospel of goodness. He insists that the higher and forever enduring life ought to be achieved at any cost; and that it can be attained

only by a continuous struggle — as Paul puts it — a living sacrifice, to prove that good and acceptable and perfect will of God.

All students of animal behavior have observed the tendencies of specialization in all forms of life. This started at the beginning as an acquired character, and has been transmitted to the offspring. The desire for a non-strenuous existence has determined the destiny of numerous species of lower forms of life, many of which have failed to advance by gaining an eternal protection instead of an eternal progression. Exactly the same forms of the spiritual life can be seen in all directions. They can be seen too, without looking through a glass-eye, as some of the pussy-footers see the destruction of personal liberty. And the end of everything, else, that is not in harmony with a certain element of the race, exploiting all the rest, for their own personal aggrandizement.

CARRYING ONE THING, AT THE EXPENSE OF ANOTHER

These forms of spiritual life are especially distinguished by their ignorance of all natural phenomena, by their belief in the literal apocalyptic symbolism of the Bible, and their rank hatred of all modern knowledge. Absolutely refusing to accept the truth as to the apocalyptic imagery of the Bible, and the truth as to how, we have the creation stories of the Bible, as they are.

Ninety-nine per cent of these forms still insist on believing that the earth is the center of the universe — the nucleus around which all things are

collected; that it has four corners as the Bible declares, and that the sun rises and sets. And that there are no mistakes or inconsistencies in the Bible.

There is an enormous batch of these arrested developments, which infest the country everywhere; many of which are as low down in the realm of spirit as the hard-shelled crabs in the realm of nature. Such have fought shy of the strenuous existence, and are crusted over with a dead-letter doctrine of law which forever keeps them from a genuine progress.

These spiritual hard-shells, or, more properly crustaceans, always quote the Bible in support of their dead-letter doctrines. They regard the Bible exactly as the Mormons do, as if it were a Chinese drawing — always viewed from the same level. That is the essential and fundamental reason as to the causes for all of the different sects in Christendom, which are deadlocked, as far as having any genuine fellowship with each other is concerned. A deadlock is a lock worked on one side by a handle, and on the other side by a key; it is a situation where progress is utterly impossible.

Through these traditional procedures, the Bible itself makes God to endorse slavery, polygamy, blood-revenge, and some of the meanest and most abhorrent practices that human degradation ever perpetuated upon its own species. Such was the case recorded in the book of Deuteronomy, 14, 21; where, if any animal died of itself, the Jews were not to eat it themselves, but to sell it to the strangers within their gates. If anyone imagines that this Jewish philosophy of an exceedingly early

date, and low order, was the revealed mind of the God and Father of our Lord Jesus Christ, they do "greatly err," for God is not the anthropomorphic Being that such intelligences understand Him to be.

Many sincerely Godly souls have become bewildered and perplexed, as they are confronted in this situation with the searchlight of modern knowllight upon these subjects. They fail completely to realize that, though God is the same, man's knowledge of God through man's experience is different from generation to generation.

They fail in mental apprehension to distinguish between figures of speech and literal realities. They fail to see that Paul's glass through which he saw darkly, was simply his own experience.

A WORD IN SEASON TO THE WORLDLY-WISE

The idea that all of the Bible is on the same moral level, or that it is an absolute authority in all of its parts, is one of childishness and unprogressiveness, usually held by those whose principal ambition is to keep the race in ignorance of modern knowledge. For instance, when Paul suffers not a woman to teach, and even commands them to remain in silence, he is propagating an Eastern custom. In Paul's time a woman and a slave were classified on about the same level — neither of them being allowed to testify, even in a court of Justice. Modern suffragettes unmask the fallacy of Paul's unbiological facts, as they are known to exist throughout nature. They claim, and justly

so, that the mare gets into harness and does as fast trotting as the horse, that she pulls an equal load with the horse, and that she takes the same amount of grain the horse does. Then why should she not have an equal run for her money? What progressive mind is opposed to an argument like that?

This does not mean that unconverted women, today, in general, entirely apart from faith and subjection to Christ, are men's equal in all things; for women have not had the opportunity in developing their possibilities that men have had. Women are merciless, much more so than men, as the record thus far in criminal cases has shown that women jurors always are for conviction. Women, as to their selfishness, are five hundred years behind men. This can be plainly deduced from the fact that only a few, in comparison to the many, know enough to thank a man for a seat in a car or some other extended courtesy.

Some people have imagined that as soon as women get the vote their nature will all be changed. One might as well argue that letting a lion out of its cage is going to take the nature out of the beast. Women, as to deception, undercraft and depreciation, can give a man cards and spades and then put it all over him at his own game. Nevertheless, they are bound to come up as they stand for the erect, mental posture, just as the Anthropoids beat out the Baboons along that line.

There can be no question raised in the light of modern knowledge but what the Baboons started to come up just as the Anthropoids have come; but they did not entertain the idea of leaving off going on all fours — consequently, "no come up." Amid

the perpetual seasons of beauty in which our lot is cast, the unconverted ladies will adapt themselves to a new environment much quicker than their primitive ancestors.

This may seem a cold, hard, raw, and uncalled for saying, especially to the unconverted women, many of whom have a conscience much like the skin of an elephant which is so thick and tough that it can withstand a rifle ball of a large caliber, yet, so sensitive, that a house-fly lighting upon it is immediately shaken off. Such women should not take a few isolated paragraphs out of such a book as this, and imagine that its author is a woman hater. On the contrary, they should plainly see that the essential object of the book is to convict the unconverted of their sin, and unbelief — and point them to the Source and Fountain of all life. Of sin, because they believe not on Christ — that is, in a sense of being subjected to Him — which is the root and branch sin of the whole human race, since He has declared God to us in the human terms. Consequently, not to believe, means to be satisfied in nature's darkness, in nature's unrestfulness, and in nature's never-ending hell.

Psychologically, when the unconverted women become converted to Christ and Christ alone, having enthroned Him in their hearts, they will clean up much of the political and theological junk which is scattered around in the form of the "New Theology," New Thought, and Christian Science, and by using their modern knowledge, they will change the stagnant and polluted canals of unbelieving thought, into channels of indescribable blessing.

The converted women are different, at least to some extent, because they have lost interest in shimmy-dancing and the September Morns, and the very fact that God endorses and blesses woman's ministry in public, as well as in private, is an overwhelming evidence that the race cannot get all of God into a book or a million books; many devout souls who imagine they can, clinging to the mere letter of the Bible, are to be pitied seeing that they have been under instructors of the old school, who are often as ferocious toward up-to-date knowledge as a mad dog is toward the community in which it is let loose.

UNMASKING PRE-MILLENNIALISM

These bombastic types of the dead-letter school — though very many of them are out-and-out children of God — are usually vigorous propagandists of pre-millennialism, who specialize in taking advantage of the lowest forms of human ignorance, in fact, they have an instinct for that, quite as pronounced as that of the cat for a mouse. This is accomplished by their masquerading as revivalists of primitive Christianity, which is used as a blind to keep their own adherents from modern knowledge concerning the Bible. Facts which they will not stand for, no matter what truth is expresesd.

It was with such species of spiritual life, the advocates of blue laws and the enemies of personal liberty, the so-called defenders of the faith, that Jesus made war upon to the knife. It could not have been otherwise, because such forms could not

observe a symbolic clothing of spiritual realities with the familiar forms of earthly life.

It would argue want of candor not to attempt to unmask some of those four-flushing monomaniacs who are going about in their religious extravagance howling down everything but the mere letter of the Bible. And howling at the facts of evolution, about which they know nothing. Everywhere the land is filled with their frightful noise. What does it all mean? Some of them use the Bible as a horse-whip to scourge and drive the world to God, forgetting that the Father is seeking worshippers in the spirit and in truth; and not those who have been frightened into a false position.

NINCOMPOOPERY IN FULL BLOOM

These are the full-orbed embodiments of pestiferousness — mental miscarriages, calamity howlers, fault-finders with everybody but themselves, belly-archers that have the dead-letter gripes through the clogged-up, apocalyptical imagery of the Bible. This class, like the whole population of Germany in the year of 1914, devote their energies to schemes for keeping the race in ignorance of modern knowledge, and from Jesus Christ, in the magnetism of His beauty. These spiritual chipmunks have, from time to time, in remote ages, believed that God accomplishes His highest ends by violence and catastrophe. Especially has this been true of the priestly, not the prophetic type of faith. They have always in their minds observed this world so wholly given over to evil — so vile,

so completely depraved, so abhorrent to God — that nothing remains for it but total and swift destruction, and the quicker it comes the better it suits them, for many are very low down in the scale of spiritual life, and have little or no feeling for the lost, and Christless.

It is hardly needful to say that from the moment the evolutionary point of view forced its dominant factors into the foreground of prominent minds, this line of dogmatic apocalyptic teaching became susceptible only to the lowest forms of stubborn human ignorance. For such views of God and the whole universe are contrary to all known facts in existence, outside of the mere symbolic letter of the Bible. Consequently it will pay one beyond the price of diamonds to study the evolution of the apocalyptical imagery of the Bible. These spiritual malformations have always been very devout worshippers of other men's experiences, which are told out in symbols and images. By this mode of procedure, human souls become over-specialized in the mere letter of the Bible, just as the horse-shoe crabs become over-specialized in nature, even to the extent that when the animal is turned down-side up, they can never right themselves without help from another source.

Now this argument is perfectly legitimate, and has, naturally, peculiar weight with those who are willing to accept the truth in all directions. For this pessimistic outlook upon the present life is a violent error against the whole order of our time. It is a lie against the whole process of modern thought. It belongs to a pre-scientific age where primitive thinking derived the imagery for its ex-

pression from a purely mythological interpretation of the universe. Mythology always glorifies the past or the future at the expense of the present; and it is to mythology that these false teachers, these dead-letterites, always turn for their philosophy of history and life. The pessimistic philosophy of life which underlies all pre-millennial teaching is especially to be deplored at the present time. It is always a sad day for humanity when any group of religious people spurns, as pre-millennialists in principle are compelled to do, all serious effort to secure the betterment of the world, in bringing it to Christ, by means of popular education, or to take natural phenomenon to elucidate the life in Christ.

These apocalyptic magicians, with their "Much Ado About Nothing," offer but ciphers to the modern mind. For, they close their eyes and stop their ears, when it comes to the knowledge of the origin and the analysis of that degenerate and bizarre type of literature. They withstand all progress, as the magicians have always withstood advancement. Preëminent amongst this class are those who have worked the imagery of the book of Daniel and the Revelation up into an elaborate program of events to occur in connection with the early return of Christ and the establishment of a visionary millennium. As a matter of fact, these two books have been for generations the happy hunting ground for all lunatics, fanatics, and heretics. Most of these spiritual hallucinators have their own way of perverting the Scriptures. Groups of the more influential of modern pre-millennialists carry on their propaganda, not as a

separate body (as the Millerites, the Russellites, and the defunct Plymouth Brethren, who have some forty different sects among their own species that would not speak to each other on the street), but as members of any denomination with which they chance to be connected. There is no disposition on their part to organize an independent society; but to proselytize and blast the spiritual aspiration of as many as they can influence to become crusted over with dead-letter doctrine.

Many of such forms of spiritual life are so unhumane, so cold-blooded in their spiritual makeup, so like a witch riding a broom stick, and so unrelaxing in their souls, that they could see a poor mortal who had rejected the gospel message, as well as their dead-letter dope, lying dead on the sidewalk, while they would not spread a pocket handkerchief over the person's face to keep the flies away. Many more could be indicted, tried, and convicted of spiritual manslaughter, if the race, as a whole, were not spiritually dead. Yes! Such people have a faith; but it is a faith that often works apart from love, and the well-being of all the race.

Many of these pessimistic fanatics, are among the meanest, the most close-fisted, the most self-centered, to be found in the whole church of God. Some such individuals, are so narrow and slippery in theology that they could slip through a four-inch square hole, and not touch on any side. Many of these were among the despised "conscientious objectors" who would as soon be enslaved by German militarism as to be under an American free government. Others are positively crooked — as

crooked as a long green snake with its back broken, tide up in a double bow knot, for they insist on the one-sided philosophy of the Lord's coming, and *that, at the expense of all other truth.*

Everything stinks in the nostrils of full-fledged pre-millennialists, even the best and most self-sacrificing deeds of love, patience and toils for Christ; that is, outside of their own diminutive circle. Many of such intelligences are narrow — yes, extremely narrow; and so pessimistic that they remind one of an insignificant Dutchman, whose stubby mustache was treated, while he was sleeping, to a rubbing of Limburger cheese. As the strong odor eventually awoke him, he remarked very expeditiously, "Mein Gott, everywhere, everything, stinks." To a trained psychologist, the cause of the effect, as to the stink, would be easily found, for the reason is under the noses of such over-specialized, and obstinate hardheads. These spiritual crustaceans that have fastened on to the mere letter of the Bible (precisely as barnacles and sow-bugs fasten on to the solid ledger), and hate the very thought of an entirely new experience. A person who has such an experience, and wishes to tell other men of it, must use his own language, recreated by the experience, though it will be unintelligible to the dead-letterites. Every advance in the study of the Bible, in the overtures of science, in the social betterment of the race, as far as "doing good to all men," has been confronted by these spiritual crossbreeds and downright enemies of the truth as it is displayed in Nature, and in Jesus Christ.

The attempt to slip something into the slot of

the pre-millennialites would not be quite so ferocious or deficient in Christian love, except for the fact that many of them imagine that all they and their assemblies have to do to be saved is to knock, and roast, and bull-doze, and find fault with other Christians, while they can be as carnal and self-centered as they please, providing they hold to the mere letter of the Bible. It is a well known fact among other Christians, that all pre-millennialites have *"got"* much more of the truth, than the *truth* has *got* them. All the way that one can judge a system of doctrine, is by their fruits, and here it goes.

In the wake of religious history floats an enormous quantity of water-logged hulks that once sailed under the colors of instantaneous pre-milleniumism, each of which are, and have been dangerous to spiritual navigation. This should be something of a warning to these over-specialized apocalypticites, but, alas! The insidiously paralyzing effects of this dead-letter, soul-destroying, pre-millennial propaganda ought to be made known in all churchs in seven-foot letters; and then reiterated until all become aware of its danger.

Not one of the priceless doctrines throughout all the pages of Holy Writ have suffered a thousandth part as much from the hands of their supposed friends as that of the second coming of Jesus Christ. The Scriptures which relate it have in them much of the spectacular, much of the hyperbolic, and very much of the language of imagery, which is there, obviously, for the sake of vividness — as an incentive to spur on the believer to a closer walk with God — and not as literal prophesy. To

understand the details of symbolism, a considerable knowledge of the history of that mode of speech would be absolutely essential, besides a wide acquaintance with other literature than the Hebrew. Unfortunately, the boldest dogmatists in this region of symbolism are always those most inadequately equipped for the task of true interpretation, and the popular attempts to forecast by these spiritual bunco-steerers are to be wholly distrusted.

Amid references to the clouds of heaven, the sound of a trumpet, and thousands of others, we lose ourselves at once. Even the word "descend" pre-supposed the ancient system of astronomy, now held by no one, only the riff-raff of human ignorance. Those dead-letterites who are curious about prophetic signs and portents always find them in every age. Their God is out-and-out anthropomorphic, and one that delights in destruction, ruin, and death. Such pessimistic interpreters intentionally forget the largeness of history and the smallness of our knowledge and experience. Such interpreters always foster a morbid curiosity which not only intoxicates them with self-centeredness, but their effects upon the credulous are usually pernicious to a normal spiritual experience.

The full-blown doctrine of the Second coming of Jesus Christ, as it is preached by its hobby-riders, has made more forms of crustacean spiritual life than all other dead-letter doctrines combined. Some people of this school of thought have gone so far that they actually hate to educate their children and would not do so only for compulsory law. Others have ceased to save a

dollar for a rainy-day, imagining that if Christ should come tomorrow they will not need it. Consequently, their earthly life is blasted, as far as ever helping others, or permitting their own light to shine properly. Moreover, they have become so pessimistic that they not only hate the world, but themselves, also. Sad as it may seem, many of such true children of God, have died in the poor house.

All Pre-millennial, apocalypticites, slaves to the letter instead of the Spirit of the Word, live continuously in an atmosphere of sustained reasoning, such as that by which the Roman Catholic proves that Mary is the Mother of God; she was the mother of Jesus Christ, and He is God; who can deny it? Who can resist the evident conclusion? Yet, such reasoning is counterfeit, precisely as the doctrines of those cults that act as substitutes of Christianity, because it is not in the form of sound words, or in scriptural terms. Pre-occupied with their theories, they habitually take texts from their contexts and formulate them into doctrines, which are little else than strife about words, and that to no profit, as to a present experience here and now.

"Why is it," asked a genuine Christian of the Plymouth-Brethren persuasion, though one that was entirely ignorant of facts concerning the truth of the apocalyptic imagery of the Bible, "that nearly every religious extravagance in these last days, somehow connects itself with the Second Advent?" An enormous brood of heresies infest the country, annihilation of the wicked, conditional immortality, restoration, soul or blasphemous pretensions of miraculous power, fanatics, lunatics, and

spiritual miscarriages of every hue. "What does it all mean?" he asks. "Is it possible that the blessed hope tends to produce and foster error — the reason seems to be this: the devil, who has a special hatred for this truth, evermore seeks to cover it with ridicule and contempt." From the standpoint of pure psychology, the cause of such an effect must be looked for in deeper strata of truth; namely, in the realm of the natural, as well as in the supernatural, for all life, plant, animal, and like in Christ, where it is communicated, has a strong tendency to be lazy, and look for something, for nothing.

Proof of this can be deduced from all of the New Testament, especially in the epistles where there was a falling away in all directions. History repeats itself in this truth, in every sect in Christendom. So then, the cause of such effects, are to be found in the habits of the Crustaceans, which manufactured, through custom, a hard protective shell or covering, and this, at the expense of highly developing the nervous system. Likewise beyond the shadow of a doubt, the same phenomena is perceivable in the Christ life. For there one can observe souls, crusted with church formality, and with dead-letter doctrines, which give them an external protection, at the expense of internal progression, and fellowship with Christ.

Furthermore, many of the well-crusted pre-milliennialites, have always ignored the new departures, both in the spheres of the natural and the spiritual world, and the change and experiences that come through departures. Such intelligences imagine that the idea of historical development of

the Bible, now universally acknowledged in science, as well as in Biblical study, make impossible the belief in a self-manifesting God. Such people imagine that evolution excludes the influx of divine forces; therefore, their hate for modern knowledge and modern experience.

Constructive Criticism has "beaten them to a frazzle," and changed the men who wrote the Bible, especially the Old Testament, from what has been called "Super-Human Ventriloquists" to most living personalities, who have a greatness of their own, especially of those of the prophetic type, and whose experience can be psycho-analyzed as well as ours or that of any other mystic. Moreover, it has buried alive the ancient theory of the passiveness of the prophets as the voice or pen of the Spirit of God, and shown us that we can understand the human nature of their experience.

In brevity, and simplicity of common figurative language, Pre-millennialists eat up the whole Bible, apocalyptic imagery included — just as a person would eat up the whole of an ox, were they to eat the hair, the hide, the horns and hoofs. Pre-millennialists of the full-fledged type, who are always gazing up, look for Christ to come — never talk about abiding in Christ, or any condition that lifts men out of their present state of unrest. Such intelligences purposely forget that all of the philosophy of the Bible is to get man out of his present unbelief into a state of perfect harmony with God, through Christ. Consequently their old dead-letter doctrines are dying to all but the lowest forms of Christian ignorance.

It is sometimes remarked that practically every

Evangelist known in America today accepts quite vigorously the belief in the speedy coming of Christ in visible fashion to the earth to establish the millenial kingdom. That is perfectly natural, seeing that the prototypes were all of that order. The ancient apocalyptists were the enthusiasts, the revivalists of their day; in contrast to the self-righteous, and self-centered element of their time. The popular preacher, among those who are entirely ignorant of the evolution of the Scriptural doctrines, who wishes to stir the multitudes, finds his best bomb-shells in the sins of his age. Criticisms of the existing situation, the raising of concrete problems in life and thinking are the only means for inducing thought, as the psychologists tell us, and so, the apocalyptic evangelist, with his fundamental dogma of nothing but evil, could let loose his woes against everything and everybody, and at the same time be in the game, for all there was in it.

Over against the thoroughgoing autocracy and externalism of the apocalyptic world view, can be placed the thoroughgoing spirituality and democracy of Jesus. According to Him, no kind of compulsion would make men good. Signs and miracles, for human curiosity, He entirely rejected. "If they will not listen to Moses and the prophets, they will not be convinced, not even if one rose from the dead." Such language is fundamentality inconstant with the expectation of the conversion of the world into the Realm of God by a cosmic catastrophe, the appearance of a Messiah of the Clouds. That the apocalyptic doctrines have been fastened on to Jesus, are well established facts, and well known to those scholars in literary criticism.

Referring to various apocalyptic predictions He said, "I tell you truly the present generation will not pass away till all this happens." The most extensive body of materials in the gospels bearing upon eschatology, where Jesus cast His truth into the molds of common thought, is found in Mark 13 and the parallels in Matthew and Luke containing the so-called "gospel apacalypse." When we turn to their study after reading the Jewish apocalypse, we cannot but be impressed by the very great similarity. This gospel has exactly the tone and cut of apocalypticism. Wars and rumors of wars, famines and earthquakes, followed by more terrible sufferings and catastrophies. The inconsistency of these verses with the evolutionary teaching of Jesus elsewhere and their likeness to the ordinary scholars to the conclusion that they were not spoken by Jesus, and if some of them were, it was where the God truths were cast into a human mold, simply to allure the heart into the realm of truth. A fundamental defect in Pre-millennialism, the same as in Christian Science which directs its efforts to the healing of the body, and overlooks the healing of the soul from the sin of selfishness, produces very little change in the moral center of man's being. This of course, makes it palatable to the young convert, the same as the Christian Scientists' doctrine does to the natural man, who is always eager to accept a religion when it has no cross to take up. All of philosophy of Pre-millennialism, however, is bound to become modified in the future ages, especially so, as the people of God learn that struggle for existence in the world of nature, is but the outward representation

of life in Christ. So out of defeat and despair, as has been held by the apocalyptic teachers for ages, victory is born. The rising tide of truth and righteousness seems often to be receding, but it is not so. Out of every break-up of the social or religious fabric, new forces come to light, which carry us on to greater achievements. Whereas the apocalyptic view is thoroughly mechanical, the true interpretation of facts, both in nature and in Christ, welds every truth together, connects them into a chain of many links and binds all the cosmos, all nature, all history, and all of the future to Jesus Christ, by Whom, and for Whom, all things exist. And He is the head of the New Creation, into which no curse, no sin, nor sorrow can ever enter.

NATURE ITSELF WARNS OF SUCH FOLLY

This over-specialization in matters of these religious doctrines is one of the most dangerous of all practices, deceiving those who carry it to the extreme, just as it deceived the crustacean forms of life in nature. All such forms developed a fine protection at the expense of all internal progression. An oyster has but one nerve, though oysters have been on this earth approximately one hundred million years. Over-specialization in the matter of external religion may be likened to the lobster, which over-specialized in its adaptation to its environment, and always swims backwards, instead of forwards, precisely, as those who present dead-letter doctrines for actual life in Christ and normal Christian experience.

On the other hand, adaptation to a new envir-

onment means, not only being dead to sin and selfishness, which is merely one half of the whole truth, but being alive unto God with every iota of our vital energies. It means an eye single to the glory of God first, last, and all of the time. It means for us to realize that our spiritual blessedness depends upon human responsibility, through abiding in Christ, and to act in accordance with that tremendously soul-impelling fact — it means to worship God in spirit and in truth, through Jesus Christ, and not in the letter or ritualistic forms. Adaptation to spiritual environment, means the putting into practice the teachings of Jesus and letting the revealed mind of God expressed through Him, get a hold on us as well as our getting hold on that.

PROVING THE PERFECT WILL OF GOD

Adaptation to an eternal environment is accomplished only through the Grace of God, which furnishes the dynamic power to do the will of God. It is that marvelous power alone which distinguishes Christianity from all other ethical systems that have existed on this planet. All other systems lead to death, hell and destruction, because they give the glory of the excellency of the power to themselves instead of to God. Grace itself is indefectible, and indefatigable, and a source of strength which no one can get along without. "I can do all things, through Christ that strengthened me," says Paul, the great thought revolutionist.

Adaptation to the environment in the realm of nature is carried to such an extent that pigs in the

high-up mountain districts of the Andes Mountains are covered completely with wool, while the sheep under the equator have no wool, but are raised only for the mutton.

In all the realm of nature there is scarcely an animal which is not characteristically marked by looking like its surroundings. Many butterflies are veined and marked like leaves and flowers with such delightful accuracy that when they are hidden in the petals of the flowers, or hovering on the foliage, they are not to be easily discovered. Likewise the walking-stick insect, when it crouches along the green leaves, cannot be differentiated from the twigs. Bird hunters are aware that it is difficult to discover a grouse or partridge because of their bark-like covering. In fact, animals and plants are as a rule remarkably well adapted to living the life which their surroundings impose upon them; and in 999 cases out of 1,000 this adaptation is striking beyond description. Especially is this true in the many instances of what is called protective coloration — where the animal comes to resemble its surroundings so closely that it may reasonably be supposed to deceive even its keénest sighted enemy. Whether this wonderful organic observation is caused by natural selection or by cell intelligence, Science has never been able to declare.

FIRST THE SHADOW, THEN THE SUBSTANCE

Life, in its struggle for existence in all undomesticated forms, is so cautious in trying to protect itself against its enemies that it changes the ani-

mal's colors with the seasons. Most of the Arctic animals change from brown to white the moment the snow appears. This is no less true of many kinds of fish, which possess the faculties of harmonizing their colors with the particular character of the bottom over which they are swimming. Nearly all fish simulate their environment to a large extent; and some flounders do so with a remarkable accuracy and rapidity. It has been found that flounders in glass dishes become white, while on a white ground, and black on a dark ground. They assume approximately the colors of all ground except red.

These remarkable adaptations in nature are not the phenomena of chance. They are the shadows of the genuine substance of life in Christ, which is as literal as any we can observe in nature, for true faith is actually forced to do it. The adaptation to God and the fullness of spirit life are as much of a reality as any of the marvels in the universe.

It is only as a person loses their life that they ever find it. We live by dying to self, and being alive unto God. We get as we give to the glory of God. "Except a corn of wheat fall in the ground and die (apparently), it abideth alone; but if it die it bringeth forth much fruit." The paradox of the corn of wheat is the paradox of all observable life in both nature and spirit.

The Hebrews of old learned the principle of self-sacrifice in the offering up of their first fruits of animal and grain, which was the normal form of worship. They eventually learned that the sacrifices more acceptable to God were of broken

contrite hearts and of humble cheerful spirits. But it required centuries of training before that divine lesson could be fixed in their minds.

Where life is, or even has been on this planet, there is strife, struggle and adaptation to the environments, and so it will be always, until Christ reigns supreme. In the world of animals there is incessant bloodshed; they prey one upon an other, and the end of every wild creature's life is a tragedy. They fight for their mates, for their young, for their food; they die, every year millions upon millions of them, wounded or starved out. Everywhere it is strife, every hawk is an aeroplane with deadly intentions, every spider's web is a wire entanglement.

Even in the world of plants and flowers the same unceasing struggle goes on. Each seed in the ground, each blade of grass, each separate bud on a spray of hawthorn, must stand up for itself, to get all that it needs of light and air and nourishment, it must enforce its rights, if it would profitably enjoy them or it will be defeated in the struggle.

And yet, man, biologically considered, whatever else he may be in the bargain, is the most formidable and the dreadful in regard to crushing others of all the plants, or of all the beasts of prey, and, as a matter of fact, the only one that preys systematically on his own species. Consequently the so-called dignity of human nature is but a dream, as much so as a so-called Christian country, that has an eagle, a bird of prey, as its national emblem, or a carnivorous lion as a figurative representation, or scepter of sovereign power. For

this world's philsophy and genuine Christianity does not mix, any more than oil will mix with water.

It is universally conceded, by the majority of constructive critics that the early Hebrews sacrificed the first born son, which seems to be presupposed even in the ancient law of Ex. 22–29. This inhuman practice of sacrificing the first born son was carried on for centuries by the inhabitants of the surrounding countries, (See 2 Kings 3–27). However, in the process of progressive development, the sacrificial system of the Hebrews entirely supplanted the idea of human offerings. And as the conception of God was deepened and purified, morality and religion gained in elevation in inwardness and in purity. The character of God necessarily reacted on the human idea, as the one is moralized so inevitably is the other.

Self-sacrifice for Christ's sake, is positively the only offering which, to use the phraseology of the world, "cuts any ice with God." Without this a soul is ever learning, and never able to attain, a normal Christian experience. It means to cease trying, and to believe the Gospel. Such an offering means the surrender of the whole body and soul to the Lord in the spiritual sacrifice of an everlasting ministry. To use biological terminology, this self-sacrifice is the only genuine adaptation to a higher environment. It is the only process through which the soul of man, or the world, eventually, can be saved.

This is by far the most rigid of all truths which accompany the life of God in the soul of man. In fact, it is this very truth which many try to reverse

by imagining that they can obtain a thousand dollar experience on a twenty-five cent consecration; but the genuine spiritual experiences never come along those unbiological lines.

By an odds of thousands to one, the people of Christian profession, in this age, instead of adapting themselves to the new environment through Christ, and the self-sacrifice which Christ calls for, are more like the farmer, who is always buying more land to raise more corn, to feed more stock, to sell for more money, in order to buy more land, to raise more corn, to feed more stock, to sell for more money, in order to buy more land. Such professing Christians "whose minds are earthly things," and according to Paul whose end is destruction are not the enemies of Christ, but the enemies of the Cross of Christ; they suppose that gain is godliness. From such the true Christian is told to withdraw himself.

Eternal life involves in the scientific hypothesis a perfect adaptation to a perfect environment, the full realization of which can be experienced only by complete adjustment — a spiritual character made safe through its moral integrity to Christ, as the air answers the life for its breath, or as the light answers to the eye for its vision. It is the full and final harmony of the Spirit in the believer with the revealed presence of God throughout the universe. It is an unremitting effort, as completely as all life in evolution, and the cessation of effort means death in both realms.

THE DANGER OF GETTING SOMETHING FOR NOTHING

In the natural world there are creatures which are not free living, but depend on others directly for their food and sustenance. Such creatures are extremely numerous and of these the ones bearing the ignoble relation of the parasite to the host, number, according to one authority, more than half of the animal creation.

Parasitism, in the eyes of science, is the most abominable, the most degrading, and the most disgusting of all of life's practices. It is meaner than body-snatching in a grave-yard, or surreptitiously robbing the blind. In fact, it is the unpardonable sin for which, in the very nature of the case, there can be no forgiveness, because its degeneracy bears a direct equivalent to the amount of life which it failed to achieve.

In the spiritual world the practice is far more multitudinous, and carried on with the same absence of dignity. This may seem strange to some who are satisfied with an abnormal Christian experience; nevertheless it is true to the very letter. So true, in fact, that modern psychology can pronounce upon it.

The evidences which confirm these facts are more numerous than those found in nature. Whole congregations at times become spiritually parasitical — living on the experience of their pastor, or a few of the more spiritually minded members. They are always taking in, but never giving out. Such forms of spiritual life never apprehend the

genuine life of God in the proper order, but obtain their substance, such as it is, from others who do.

These degrading practices and the emaciated conditions of the soul which comes from such habits, can be overcome only, by a constant endeavor to literally compel our spiritual faculties to function normally, by confessing our sin and our lack of heart for Christ, *which is the greatest of all evils*. It is true that the safety of believers hangs upon their faith in Christ's work for them, their assurance upon Christ's Word to them, their enjoyment in not grieving the Holy Spirit in them. Their relationship is by birth, while their communion depends upon their behavior. Among the spiritual faculties of the more prominent order are faith, prayer, testimony and praise.

THE FACTOR OF FAITH

Faith in Jesus Christ as the object, is, by all odds the most essential factor in spiritual life, without which no body has the witness of the Spirit. Faith, to the soul, is what the hands and feet are to the human body. They that draw near to God must believe that "He is, and that He is the recompenser" of those that give careful attention to the question of eternal life. First and last of all, and figured down to the unit; Faith that brings assurance and action, and the Seal of the Spirit, is simply the reception into the Soul of the Divine Testimony concerning Jesus Christ. No sinner ever finds a Savior in Christ without grasping, in some manner, the meaning of His Cross. It is conformable to fact that the truth as to what Christians are

does not depend upon their apprehension of it. But, there can be neither possession nor spiritual enjoyment of it, until the truth itself *is believed.* Deliverance can come only from the truth being believed; for it is the truth taken into the soul, through the power of the Spirit of God, that gives the assurance of the Christ-life, Faith in Christ, as lifted up on the Cross, attracts the Spirit of God into the human soul, and faith in Christ holds the Spirit, precisely, as the glass in a hot-house holds the heat inside.

Genuine faith is indeed the evidence of things not seen; it persistently journeys on when it has no human friend in all the world; it never rests on the mere letter of the word, but proves for itself the power of the prescient Christ. Faith, in this modern world, must be worked out on a modern, democratic basis; that is, if we are to experience new evidences of the resurrected Christ, which will be indispensable to the resurrection of the world. Yes, more than that, in the construction of what was never here before. Authority in religion, autocracy in politics and industry, academics and philosophy, set perilous limits to God's work of creating creators, and thus they hold back the spiritual, social and intellectual advancement of the race.

So far as these systematized principles hold full sway, great masses of men and women are deprived of the living evidence of God, which comes through personal discovery, personal testimony, and personal experiences. Instead of being allowed the liberty of developing through variation, as all lower life came up they are offered only that which

is second hand. Such knowledge and experiences will not suffice any human soul that is advancing in his proof of God, as demonstrated by Jesus of Nazareth.

Paradoxically speaking, when it comes to genuine faith in Jesus Christ, many of the intellectual nincompoops claim this: that they cannot believe anything that does not appeal to their natural senses. Notwithstanding, no one's natural sense would not display the fact that a ship sails seven per cent faster coming into a New York port than on going out of the same. One's natural senses would not inform them that a vessel, in going to Europe, has to climb a mountain of water one hundred and twenty-one miles in height. Neither would our natural senses tell us that this earth is spinning on its axis at the rate of over one thousand miles an hour, or revolving through space at the rate of over sixty-eight thousand miles an hour in its journey around the sun. Our natural senses would not tell us that *repentence* towards God, and faith in Jesus Christ will save the human soul — but it will. For Saving Faith is that belief of the intellect, consent of the affections and act of the will by which the soul places itself in the keeping of Christ, as its Ruler and Savior.

A bona fide faith, which is bound to accomplish anything for Christ and man, must have faith and confidence in itself as well as in God. No person can achieve a great success in this world, or the world to come, unless they have an abundance of faith.

Most of our Christian faith, especially in this age of exploitation is of the Old Testament vari-

ety. The belief that earthly prosperity must follow a righteous life and that goodness must have its material rewards, and that God must reveal Himself to their advantage in the field of business or the comfort of home. Whereas, such a faith is not the New Testament faith at all. A New Testament faith is a faith that must, in the very nature of things, meet the hardest and cruellest facts of life and even as Paul the apostle, must keep it up, if it would win the crown of life. As a matter of one hundred per cent fact, the struggle of faith, in this age of so little faith, is at the most a struggle for existence in the realm of nature, for suffering at the hands of evil is no dark cloud upon the face of God. It is the background of opportunity in which He can reveal the radiance of His presence. Not by any material triumph over evil in which His foes are crushed, does God win His victory, but in a mighty love which meets evil, and hatred with kindness, and wrong with forgiveness. There is God's triumph, His amazing and unconquerable activity.

Such a faith is not a mere intellectual assent to the fact that there is a supernatural power in and beyond this world, but a faith that appropriates that power, and wants others to do the same. A faith that reproduces its own species, and is not satisfied to rest until all of the world knows by personal experience, the light and love of a real faith.

THE FACTOR OF PRAYER

Prayer is a factor of the uttermost importance and should be exercised continually in the struggle for spiritual existence. In fact, there is no phraseology in any realm that can describe the spiritual benefits from genuine prayer; not that it changes the heart of God towards us or toward the world, but it changes our cold hearts to feel for the sufferings of down-trodden humanity, even as Christ felt for them, and gives us the same righteous indignation against hypocrisy, formalism, and dead-ultraism that He had. Prayer is no mere formula of words cast into the air to find wings to go to heaven. If you believe it and receive it, God does not hear prayer — He feels it. The yearnings of the believer's soul reach directly into the life of God. The connection between that of two wireless stations, tuned to receive each other's messages. The direction in which the believers protect their lives, the ways they put forth their energies, the work they do, the ends they seek, with a whole soul's tasking, these are genuine prayers. If such agree with our spoken requests all is well and good; but if they do not, we can only grieve the great, throbbing, pulsating heart of God. There must needs be a confession which is an actual turning from the hindrances to a real cosmic consciousness in Christ. True prayer is really seeing God, for it sees things as God sees them, and persisting that will not let go. An example of this can be found in the prayer and stickability of the Syrophenician woman of whom Jesus said: "Oh, wŏman, great is thy faith." This was a com-

mendation such as was never given to another mortal as far as we know, in all His ministry.

THE FACTOR OF CONFESSING CHRIST PUBLICLY

Another supremely important factor in maintaining a normal experience is the confessing of Jesus Christ before men. In numerous instances throughout the Bible, the natural order is reversed. It would be natural to say, believe and then confess. The Scriptures set aside the natural order and put the confessing before the believing. Witness Peter's confession and the result which followed. On this confession the assembly of God was called out; because the confession was, and is, the rock upon which Christ builds His church. Jesus said whosoever, not to a certain class — *whoever* confesses Me before men, *him* will I confess before My Father.

Certain spiritual missing-links, having much of the letter of the Word, with very little real experience in Christ, holding the hallucination that they and their sect are the main-squeezes in the cheese factory, have imagined that Peter's acknowledgment of Jesus as the Christ, the Son of the living God, was due to Christ's transfiguration on the mount, and have failed to see Christ's method of teaching.

Christ waited for His disciples to discover His own personality through their everyday experience of His life, work and teaching, before establishing their faith by such manifestation. The transfiguration was simply the reward of their

faith, rather than the cause — as is shown by modern criticism.

Christ has done precisely the same thing for the author of this work, who found Him, or, rather was found by Him, late one night, on the street on his way home from a Gospel service. Since then, however, the author has attended twenty-seven hundred scientific lectures on most phenomena known to the mind of man; arriving at last, at the transfiguration, where the Personality of Jesus shines with a radiance that no pen can depict and no tongue can describe. Especially so, as he has had Christ revealed to him by the Father, — and learned from his scientific studies the folly of attempting to find a satisfying portion in them.

To be sure, prayer is a great factor in the establishing of the human soul in the power of omnipotence; but a factor not a whit ahead of confessing Christ publicly, before men.

The audible confession of Jesus Christ as one's own, personal Savior, to which the ecclesiastical element does not take kindly, has been the means of many conversions, which have transformed many lives completely, as modern psychology clearly demonstrates. It is really what might be termed the reproduction of the spiritual species. Reproduction, in the world of nature, is the culmination of all ambition. When that is accomplished their life is completed. The struggle for spiritual experience along this line may be exemplified in the splendid phraseology of Thomas Carlyle — "Be no longer a chaos, but a world, or even worldkin. Produce! Produce! Were it but the pitifullest infinitesimal fraction of a product, produce

it, in Christ's name!" Pray, though the heavens seem as brass, stick to it and they will open up their splendors.

THE FACTOR OF PRAISE AND THANKSGIVING

Additional importance must be attached to praise and thanksgiving as essential factors in the struggle for spiritual existence. The spirit of thankfulness ought to be the temper of our whole life — "giving thanks always for all things." God merits our thanks, if such an expression may be allowed. Our very being is His marvelous gift. The spirit of thankfulness is possible only in the grace and power of Jesus Christ, "giving thanks always for all things in the name of our Lord, Jesus Christ." The name of Christ is that general and holy element, as it were, in which everything is to be received, to be enjoyed, to be done, and to be suffered. The spirit of the natural man is the spirit of criticism, depreciation and unthankfulness. Ingratitude was the sin of the Jew and Gentile alike. Ingratitude is the most common of all human elements, and is still the root sin of the race. We should persistently praise God for His transcendent revelation of Himself to us in Jesus Christ, Who, as the pioneer of faith, has led the way into the complete fulness of God. Christian students of evolution, should praise God through Jesus Christ and in no other way — not as the childish minds of by-gone ages, who sang "ten thousand glories round Him shine," but for glories so numerous that no mathematician could enumerate them; as numerous as the grains of sand

on the sea shore, which could not be represented by a string of figures reaching from New York to California. No bird ever sings while walking upon the ground and no one can truly sing and exhibit the praises of God until they have passed through the period of repentance and faith.

With the above-mentioned factors all properly functioning, there can be no such thing as an emaciated condition of soul, or a deep satisfaction in remaining in "darkness and the shadow of death." Or, in the condition described, though, in anthropomorphic terms, in Matthew 25:29 and 30.

On the contrary, there will be such a deep-seated joy and ecstasy in the Spirit's power that one has an everlasting succession of blessed experiences. Experiences which in no way supplement Christ in a legal fashion, but make Him more precious to the soul. There is an attainable state of soul in Christ, which becomes so elevated, so possessed of devout emotion, as to be independent of time, above the flux of temporal things, enjoying even in the present world the indescribable facility of abiding communion with God. This state of soul has been developed so far by some as to deny that there will be any movement or change in the heavenly life at death. They bank on the fact that one gets here, and now, all the experiences that they are desirous of attaining. Such souls have become fully convinced that there is an absorption into the infinite which still retains our personality. This type of thought finds full endorsement in the mystical element of the New Testament, and learns to despise the very garment spotted by the flesh.

Notwithstanding the filling, thrilling, soul-enrapturing sensation that one experiences here and now, as they attain to the higher life and the normal Christian condition, there is, at death, for the genuine born-again soul, a promotion to the higher, freer, fuller condition of life, where the flesh and sense will grieve no more; for what is mortal shall be "swallowed up" by life — the finite, as it were, expanding in what is super-finite. In the whole sense, "to live is Christ, and to die is gain."

THE STRUGGLE FOR SPIRITUAL EXISTENCE

The Christ life cannot be one of slumbering virtue, of negative purity and inglorious ease. It is a life of ceaseless aspirations; ever forgetting the things which are behind and ever reaching forward to the things which are ahead. Hence, it cannot be content merely with the observances of external religion. No one reaches greater heights of triumphant, exultant life in Christ, than those who realize the potential power for good, and follow the same. Especially so, is this true at the present, in this age of so little faith, that is, compared to what there should be, and so little spiritual-mindedness. In fact, an age of self-satisfaction, where self-interests seem to be the middle name of not only the speckled auto-suggestionists, and the fadists that are substituting their poison for pure Christianity, but for the orthodox people of God.

All of this must, through the process of spiritual evolution, become entirely changed, and will become completely altered, when common people

realize this: That evolution is a process which reached its zenith, not when man attained the erect posture, or when the cave man philosophy was at its highest, but when Jesus broke through His chrysalis, His metamorphosis on the mountain of transfiguration, and that He, in the very nature of all things, accomplished the full purpose of God. So much so, that, as He stood there shining and glorious with the luminous cloud above Him, were heard the words: "this is My beloved Son, in Whom I am well pleased, hear ye Him". That historic venture was, in fact, only a beginning, an opening of the gates which are "never closed". At that stupendous object lesson not only the doors of the mighty post seemed all at once to stand wide open, but in that exodus He displayed the crowning glory of the fully evolved manhood, as if it were a kind of rehearsal of the supreme uprise where all believers will be like-sharers.

As the end of the stupendous process of evolution, — according to the law of circularity — is kept in view, our feeble-mindedness, our lack of heart for Christ, becomes quickened, and like the babe, John the Baptist, we leap for joy, though in an embryonic state, in the sense of a complete metamorphosis.

Of course there is an easy way to dispose of this self-denial and the cross-bearing, as well — a culmination of all colossal mysteries, — the metamorphosis of Jesus Christ. And that is the way that many Christians dispose of the doctrine of evolution, the atheistic and plain damn-fool way: to say that it never occurred. That evolution and Christianity are both but fancy pictures. That

kind of denial, however, has been buried face downward, so that, if it digs its way out, it will come up in China, where human intelligence has not evolved to what we have here.

In the realm of the natural, the growth of all cell life, whether individual or in coöperation, in plant or animal, in every case is brought about by material taking in from the outside. In the human body's cells this material is food, which, after digestion, is passed into the blood and taken up by the cells. Genuine Christianity is worked out into experience upon exactly the same fundamental principle. It is a taking in and assimilation of God. It is a continual reaching forward to new stages and higher levels of life. It is a perpetual advancement from glory to glory, under the ceaseless operations of the Spirit of God.

Life in the world of nature has adopted countless modes of behavior in order to survive. Among some of the seemingly strange customs is that of suspended animation. Bed-bugs are known to have been kept alive for more than a year, incarcerated in a pill-box. When the pill-box was ultimately opened, the bugs appeared to be as thin as oiled paper, and so transparent that one could read a newspaper through them. Nevertheless, under these starving conditions, they had survived.

Spiritual bed-bugs, in their state of suspended animation, are still existing in many an old ecclesiastical institution, societies that, as a whole, have fallen from grace back under law, where their spiritual aspirations have been blasted through one-man-ministry. These are quite as numerous in the realm of the spiritual, as in the natural, being

found under the same condition. Such forms of spiritual life usually are slaves to law and the letter; and realize but little of the love of Christ which constrains one to follow Him.

Fish of certain varieties can be frozen stiff for months at a time; and when the ice is melted, the fish will be swimming about in the water. Snakes in this zone in which we live freeze inflexible during long winter periods, but when the warm days of June have come the reptiles will appear again, as usual.

Other animals by the score go into a state of hibernation and exist throughout the winter upon their own conserved energy. Winter sleep is a necessity on the part of subterranean animals living beyond the limits of the tropics, because of the absence of green vegetation, which forms, others directly or indirectly by supporting insects and worms the mainstay of their diet.

In the realm of spiritual life, it is very easy to perceive these exact characteristics. Many quickened souls have practiced the habit of suspended animation. Many others exist in a state of spiritual hibernation. These lessons from nature, which in no way happen by chance, should not fail in their impressions. Many a born-again soul, whose all was Christ in its early experience, has failed to keep up its strenuous spiritual existence; and, in many cases, have become spiritually parasitical, or crusted.

It is a well established fact that every form of life that falls back on a parasitical existence begins at once to degenerate — loses one faculty after another, and becomes a mere drag upon the wheels

of life — a nuisance to be thrown off as soon as possible. So the religious parasite ceases to have any springs of activity, or power of development, and falls fast and steadily to a lower plane of life of the spirit.

In like manner, the barnacle, which was once a free swimmer, has fastened itself to some old hulk of this world and therefore has lost its eyes and legs through the disuse of the organs. The animal, during its degenerate and bizarre metamorphosis, reminds one of Christianity's transition into Christian Science.

The nature of modern thought is such, that it wishes its faith confirmed by modern science. Science has unmasked many false interpretations placed upon life and its experience. In no instance is this more observable than in cases where the believer has had intellectual advantages and profited by the same.

REPRODUCTION OF A LOST PART OF ORGAN

Another most remarkable phenomenon is the power of regeneration in most of the cold-blooded forms of life. This power of growing again the lost parts is so tremendously strong in certain lizards that the animal can regenerate an eye or a tooth after the same has been pulled out. Earth worms can grow a whole body from the slightest piece of the tail. Newts and salamanders have been known to grow six sets of legs, where extreme mutilation had been practiced. It is believed that this uncommon generative power is because such forms of life have a nucleus in their

blood corpuscles, while the warm-blooded animals have none. The blood corpuscles of a river crab are as much alive as the amoeba. Mrs. Eddy of the Science and Health fame, supposed that warm-blooded forms of life, had the same regenerative ability, but that, as the rest of her buncomb, was so much sand thrown into the eyes of human ignorance, as no warm-blooded life can regenerate a lost part.

The power of spiritual regeneration, or the power of growing again a broken and mutilated fellowship with God, is quite as genuine as that observable in nature. That comes through the CONFESSION of OUR SIN, and God's *faithfulness* in forgiving.

THE GREATEST THING IN THE UNIVERSE

Another supreme characteristic in the phenomena of natural life is seen in the evolution of love and parental affection. There are approximately four hundred thousand forms of life in the sea that are entirely without parental affection. They would not know their own nearest relatives, were they to meet them. All life, as it rises in the scale of mental progression, rises, also, in the scale of love and parental affection.

The same advancement is as genuine and literal in the realm of the spiritual, and is evidenced by all the New Testament teachings. Psychologists who have specialized in their studies of the behavior of love and hate have observed the evolution of love and the marked falling-off in hate, as

they have passed from the Old Testament to the New. "If ye," says Jesus, "love those that love you, what thanks have you? Do not sinners do the same"? It has been said by those of old that they were to love their own and hate their enemies. That doctrine was not in the Levitical law; but from the Talmud and Jewish traditions. The doctrine of hate, even to blood revenge, is as ancient as primitive man. One of the unknown gods at Athens was a statue of Nemesis, the god of vengeance. Christ's law of life was the first that embodied love for all mankind and the first that this old world had ever known. Christ's law of love does not mean that it is a sickly sensational feature, for in all literature there is nowhere such stinging rebukes to hypocrites and Pharisaism. Never was there a person so much against entrenched graft, yet no one was ever as tender as Jesus. He touched the leper when no one else would, and healed others when his own disciples were asking him to send such away. Too much stress can never be laid on love and goodness.

The extinctions of the civilizations of the past — Egypt, Babylonia, Greece, ancient Rome, the North American Indian, and every other fall were caused by their failure in goodness and love. Goodness and love must conquer, for the Word of God became incarnate in the flesh, was seen, felt and handled here on earth; then became materialized in the resurrection of Jesus, Who ever lives and who is now in the allied nations as a white horse or conquering power, to exterminate imperialism, militarism, and bloated, blood-thirsty autocracy.

Those who oppose this Jesus and His message to the world, be they scientists, philosophers, potentates, or Kaisers, are like an old woman on the sea-shore with a broom in her hand, trying to brush back the resistless incoming tide. Among such are the Kaiser of Germany, the Jingoistic German philosophers, the atheists, and the ignorance endorsers, who have been analyzed and classified in the earlier pages of this book. As this incoming tide rises in its flow, its waters will engulf and sweep over all such opposers.

Those who complete their unfeigned ambition to follow Jesus and lay hold of the power that raised Him from the dead, will make no mistake, though, it will take, not a part, but *all* there is to them to accomplish it. Moreover, they will have to develop a courage similar to that of the leading-steer's, which always feeds on the outskirts of the herd, thereby developing confidence in themselves. Jesus is destined to be the conquerer of all the world, for He is a warrior, wearing many crowns. His divine energy of government in this earth will surely be triumphant, when human hearts learn to see and know Him, as He is, and *know Him* in reality.

FUTURE OUTLOOK AS BRIGHT AS DIAMONDS

Eventually, there is bound to come a blessed era of universal well-being. This is as sure as that evolution runs from the lower to the higher — a time of peace, which will last forever, in some world, and wherein the race will dwell in genuine

brotherhood, in Christ. A condition of human society in this world that shall be in accordance with the gracious will of God — when the *experimental* knowledge of Christ shall cover the earth, "as the waters to the sea".

The new theocratic reign will be brought about in the gradual process of evolution in Christ. When men in general find out that eternal life does not consist in the abundance of material substance, which their hearts are set upon, they will accept Christ and begin to practice applied Christianity, they will *Repent,* and experience its normal effects; that is, "to live is Christ, and to die is gain".

Throughout that golden age, which may last as long as this earth can sustain life, the race as a whole will be as far ahead of the race of today, as the race of today is ahead of the howling monkeys in an equatorial forest.

All of the facts embodied in the whole evolutionary hypothesis testify to that. Otherwise, there could be no progressive development, which fact is clearly attributed to some inherent tendency, implanted in all living things. For instance, the absence of light at great ocean depths has led to the acquisition on the part of many of the deep sea fishes of brilliant, phosphorescent organs, arranged like little lamps on various parts of the body. Most assuredly, such organs have come into existence since such fish left the shallow water, and ventured out in the dark, deep sea, where the water is from five to six miles in depth.

EVIDENCES BY THE THOUSANDS

Organic evolution is sustained by a mass of facts not less authoritative and convincing than those which support the Copernican hypothesis of the solar system. Evolution is, in fact, a doctrine so apparent that it needs only to be honestly and intelligently looked into to be accepted unreservedly.

Upholders of the doctrine of Special Creation maintain that each kind of plant or animal was not only created as a separate kind and in a state of full perfection, but was especially designed to suit the conditions under which it was placed, and in this way the marvelous adaptation of plants and animals to their enviroment was supposed to be accounted for. It seems hardly necessary to comment that, such a view of the origin of living things could only have arisen in a state of almost complete ignorance of the phenomena which have to be accounted for, and at this day it has been entirely superseded by the doctrine of Organic Evolution.

On the other hand Christianity is supported by a mass of evidences which "if the evidences should be written every one, I suppose that the world itself could not contain the books that should be written". Christianity is the moral force that holds this world in its equilibrium. Take it out of this world and the world's ethical center of gravity would become shifted, and the world would go back into savagery faster than Darwin's pouter pigeons and fan-tailed doves went back into their wildrock pigeon state, that was in the fifth generation.

Evolution is a true and well-established fact, as

all of the great educational institutions constantly proclaim, — true to the very letter, precisely as all natural law is true — and always runs true to form. But there is not, and can not be any downright consciousness of the Life of God, throughout the whole process, simply and solely, because there is no Christ, and no faith in action. Consequently, it is dead from the purely spiritual point of view; and yet, it has life, but is not life giving, dead from the roots to the top, though there is and must be a Power other than ordinary, to account for it, or emancipate it from its general mortality.

The shadow of a substance is as real to the eye as the material itself, but there is no vitality, no mentality and no life in the shade within defined limits, which intercepts the rays of light. Equally so, throughout the whole process of evolution. It is not enough to say that life in the spiritual world is as literal as in nature. That stupendous fact comes into existence through Jesus Christ, who is the explanation of all phenomena, and the Key which unlocks the mysteries of the universe. Furthermore, the individuals who have placed their complete confidence in Jesus Christ as their own and only Savior, have a standing before God, as being accepted in the Beloved. Consequently, using slightly anthropomorphic terms, God sees the believer in Christ precisely as we should see all objects as we look at them through stained glass, — for all objects look the same color. Untold millions, who literally passed from death unto life, through simple faith in Jesus Christ, would gladly subscribe to this assertion.

BIBLE PSYCHOLOGY ACCORDING IN ROMANS THREE

To the modern mind, in its unregenerate state, according to the scientific psycho-analysis, every person is at heart a thief, a liar and murderer; and the ruling passion is a lust for power. The conviction is firmly ingrained that the main thing in life is to possess. To be happy and contented one must possess; to be successful and looked upon with favor one must possess; to keep a footing among one's fellows, one must possess. But, according to the past performances which are indorsed by the modern psychology, there are no actual possessions throughout this universe, other than in Jesus Christ. Those who possess Christ possess life, and all that Christ is and has. Not one ingredient of ecstatic joy will be missing; nothing wanting to our perfect felicity in Him. Every one's own awaits him, but he must ascend to it; for no one can claim it on any lower level than the highest, which is Christ. Nothing in this wide universe can then hinder the blessing from him.

Worshippers thus ascending, pay divine honor to God; not through the brute system of "through nature to God", but through Christ to God. Strictly speaking, there is not one chance in a quintillion, a thousand quadrillions (expressed by a unit followed by thirty ciphers) to be saved in any other way. Jesus and Jesus only, has the gift of filling the hearts of His friends with a transfiguring passion, of communicating to them the instincts and the power, made like His own nature.

Evolution is a process of creation which has

taken millions of years to bring about. It started in its organic form, in a very lowly order, by the involution of life, through the Spirit of God. It started with the amoeba, a personality entirely distinct from all other things, and ended in man, the crown of creation, who eventually ascended to the moral and spiritual likeness of God. This experience began when a sense of the Higher Power, and man's dependence upon it, dawned upon our savage ancestors. And it will never be completed, even if its later stages are lived out in an established kingdom of God on earth. For the experience in man is a growing and dynamic thing.

EVIDENCES BY THE MILLIONS

Over and above the wondrous process of natural creation can be placed Christianity, a process of new creation, which was brought about through the same operation, though under different behavior. Its origin was quite as lowly as that of the speck of protoplasmic jelly in the world of nature. It came, "not through the flesh, nor of the will of man, but of God," and in all probability will run its course in an evolutionary manner. At present its duty is set forth as consisting in love to Christ and man, and in furthering the will of God in the world. It will learn its way up as a whole, into its normal, spirit-filled, condition, just as life in the realm of nature has proceeded. It is true that individual souls have learned to recognize the indications of the Divine will in this world, and to work with it, — which is the supreme glory

of human activity. But the race as a whole will find that out sooner or later.

It has been maintained by some of the dead-letter aristocracy, that Christianity first came into this world on the Day of Pentecost, and not at the Incarnation. Such intelligences, though often highly intellectual, utterly fail to see that life in the Spirit must come in a lowly form, in contrast to the lowly beginnings of life in organic evolution; if there is such a phenomena in this universe as the natural and supernatural. Christ was, in the early apostolic consciousness, the only begotten of the Father, existent before all the world, incarnated in the fullness of time, His incarnation culminating in His atoning death, His resurrection, His ascension and enthronement as the Savior of the world.

From every point of view it is evident that the Apostolic Age owed its extraordinary religious effectiveness to its sound Christianity, and not to the wish-washy dope, of His being a mere example for unconverted men to follow. The enthralling Glory of Christ swallowed up the individuality of His first ambassadors, and the overmastering Glory of Christ must lay hold of those who would rescue Christianity from the perils of imitations in this age. Christ is saving those who personally trust Him and He is saving the world by shedding abroad in it the true light concerning Himself, with Whom we have to do.

When poor, drunken Christendom, stupefied by the wine of her own fornication, and despiritualized through her unfaithfulness to Christ, awakes out of her intoxicated state, she will arise, wipe

her eyes and look around in all directions. And never again will she fall for the systems that plant themselves between Christ and herself, or run off after those Christ-dishonoring and Christ-ignoring metaphysical cults, that seek to seduce her. On the contrary, she will come back to her first love, the Adorable and Invincible Jesus, the appointed Heir of all things. This reaction will be produced by the extreme pressure of modern, all-round knowledge, to accentuate facts from all directions, and must come forth to the object of His sacrifice and of His all-comprehending love. "I, if I be lifted up from the earth, will draw all men unto Myself."

GREAT STRIDES IN SAVING THE WORLD

The recovery of the Apostolic Theology brings us back to the whole Person of Christ, with all the enchanting realism of His humanity. His ideal in Brother-Manism; in the Garden and on the Cross; in the corn fields; in the fishing boat; at the feast — He is everywhere transfused with the reality of manhood. But in the Fourth Gospel, the most valuable piece of literature in this universe, we have the prescient Christ of God; the Christ of Christian experience; the Christ Who stands by and perfects His strength in all ages. The Christ of the Fourth Gospel, Who is also the Christ of the Epistles, towers in His Divine Majesty above all critical opinion whatsoever; self-revealing; self-evidencing and self-sustaining.

The Christ of John's Gospel, is ever talking of

Himself, and His peculiar relationship to man and God. He is primarily the expounder of His own Person. In fact, the pronoun "ego" in Greek occurs one hundred and fifty-five times, apart from the verb in this document. Moreover, there are the seven great "I am's". There is no doctrine of the Second Coming but an insistence of abiding in Christ. The perfunctory reader of this Gospel may be startled to discover that it is a deliberate, splendid effort to do away, once and forever, with the necessity of a Judaistic conception of salvation, or rather, becoming a Christian through a Judaistic entrance to Christianity. John's Gospel marries reason and violation, for it insists upon faith in the Pre-existant, supernatural, Incarnated Jesus, who brings life to men.

The cry of "Back to Christ", by certain theological professors, supposing that back to His ideals was an all-sufficiency, in the sense of casting aside the apostolic Christology, was and is false to the very core. "Back to Christ", means a return to Christ in the Spirit of that person, who, beholding the Glory of the Crucified and Risen One, fell at His feet in the adoration of faith, and heard the voice that pronounced the eternal charter of Christian faith and Christian experience: "I am He that Liveth: and was dead, and behold I am alive forevermore". Back to that Christ, as well, as the Christ of the priceless ideals, means to exploit the whole truth, and not exploit one Gospel at expense of another.

Nowhere within all of the pages of the New Testament, are we ever exhorted to believe simply in God, or simply in the Holy Spirit, for the con-

sciousness of the soul's eternal deliverance. On the contrary, we are plainly taught that there is no established relationship with God the Father, except through the Son, Who has become, through His marvelous accomplishment on the Cross, the Omniscient, Omnipresent and Omnipotent, life-infusing Christ, the only Person who can invest our present life with new meaning and eternal value, so that to live means to live for others, — to live and use our modern knowledge for Christ and the Christianization of the poor lost world, through simple trust and faith in Him. In fact, to reduce our ego to zero.

SCIENCE DEMONSTRATING CHRISTIAN TRUTH

Much confusion and uncertainty exist in the minds of some because they are unable to fry but one fish at a time in their brain-pan, or to hold two different subjects in the same compartment of the mind at the same time. It becomes evident that those people hold the ancient idea that "no two portions of matter can occupy the same space at the same time", and suppose that is true concerning the mind also. To remove all doubts as to that supposition concerning matter, we have but to observe the experiments made by Lord Kelvin and by Roentgen, with their X-rays. Those scientists have been able to establish the existence of a strange substance known as interstellar ether, the medium through which the X-rays and wireless perfect their work. Its existence had long been suspected, now it is known. It is the natural medium which fills all space, and interpenetrates all forms

of matter. This substance has been weighed and measured. A sphere of it the size of our earth would, if compressed to the density of the earth, be no larger than a baseball. It is the medium in the opaque flesh through which the invisible rays of light pass from an X-ray photograph, through the flesh of man, through a dense mass of matter, a block of glass, a burned brick, a slab of marble or a piece of cast-iron. Interstellar ether, whose existence all modern authorities consider to be well established, is thought to be more elastic, more rarified, and more unique than any other form of matter. In fact, a form of matter which can not be decomposed by any means known to science.

By some of the more up-to-date Christian educators, this exceptionally wondrous material is considered to be the essential substance, which composed the Body of our Blessed Lord when He came forth from among the dead and appeared through "closed doors". Though the incident of that special appearing is in no way more mysterious to our natural senses than in all of the others in which He became visible. Important beyond words, or the power of any pen, is the fact that there are eleven appearances recorded in the New Testament, of the glorified Christ after His ignominious death. The first was to Mary, and the last to Paul. They are registered in groups, first to Peter, second to the eleven, and third to all disciples. The Jesus that spoke to them according to modern Christian scholarship was not a disembodied spirit, or a resuscitated human from an apparent death, but a visible glorified Man, with an audible voice and in all probability — a body com-

posed entirely of the substance known to us as interstellar ether. That body was the same, and yet not the same as before; it appeared and disappeared without regard to ordinary means of transportation from one locality to another; it was able to pass through closed doors and on occasion to vanish out of sight. And yet it was still a physical body, with the nail prints perceptible to His awe-stricken friends. Be this as it may in regard to our Saviour's resurrection body, it is a matter about which the last word has not been spoken.

Beyond divination or computation is the fact that it can no longer be said that no two portions of matter can occupy the same space at the same time, for this universal ether is matter, and it occupies the same space with other matter continually.

Neither can it be truthfully said that the doctrine of theistic evolution and genuine Christianity can not occupy the same intellect, for they occupy the same space at the same time in the mind of the author, if in no other.

PRACTICAL CHRISTIANITY

As to the Ascension of the perceptible and yet invisible Christ, like the Cross and the Resurrection, it is intended to be a fact of experience in the lives of all believers. Unless the believer knows by personal experience what it is to have periods of ascension when our "life is hid with Christ in God", we are not living as Christians in the New Testament sense of the word. These seasons of uplift, with the vast majority of Chris-

tians, are few and far between, because life in the realm of Jesus Christ has the same tendency to be lazy and parasitical that is done in the realm of abstract nature. Hence we need to struggle for real existence, to cultivate communion with our ascended Lord, to experience our happiness in following Him where He has gone, and to enter into the secret of His perfect joy.

It is noteworthy that some gain a knowledge by trial and practice, which gives the soul a spiritual and ethical insight; such is the case with the author of this work, whose faith at times has seemed to him, as though, blindfolded, he was walking a tightrope across Niagara Falls. And it is only as such voice their fellows, that advances are made. Especially is this true of those who, to use Biblical phraseology, "have come up through great tribulation", and that, has been the lot drawn by this man, or to use a biological style of expression, have been forced to a keen struggle for a spiritual existence. One can hardly emphasize too strongly the fact that God is craving, and the race is needing, men and women of faith in this period of transition, that can turn the sciences of our age into the glory of God through Jesus Christ.

Personalities like unto those mortals of old, men of faith, though in Babylonian servitude, seized hold of the science of their time and their surroundings, and transplanted it from a plurality of gods, who were each taking a part of the government in the world, to one God, the great First Cause of all.

Those monotheistic thoughts in which the Hebrews clothed the Babylonian conceptions as to the

creation of this world, were among the largest and strongest and the most majestic that ever entered the mind of man up to the time of Christ. Those thoughts were stupendous beyond expression with the fate of the progress of the human race. It was an idea which seems to have but one equal throughout all known history, — and that was the Logos idea introduced into Christianity and used as a bridge over which Christianity marched into the heart of the Greek world. Moreover, never, throughout the annals of faith, has there been such a need of such individuals. The great Pauls, the Polycarps, the Augustines, the Wesleys and many many others, have met the need of their time; but today, alas! there seems no one who can step to the front saying "here am I, send me". Wherever the Lord can find such individuals, who can take the knowledge of this great age, and turn it to His own glory through Jesus Christ, the inflated nincompoops, depreciating the same will soon begin to tremble.

If a religion will not fit certain measures, then it must be made to fit by modification. If it can not adapt itself to a new environment, it will destroy itself just as other forms of life destroyed themselves, by the same process. Any religion that proceeds along the line of non-adaptation will eventually run into insanity. Hence the importance of aligning religious aims and activities with the fundamental tendencies of the time in human life.

MISNOMERS NOT INFREQUENT AMONG CHRISTIANS

Some are greatly worried for fear that Christian civilization will go to smash in the great conflict now raging in Europe. As a matter of truth, the whole truth, and nothing but the truth, there never has been a Christian civilization anywhere, at any time, upon this earth.

Certain is the fact that professional hot air merchants, with their glibly condoned fluid in tap, and with their pipes laid in all directions will blarney and humbug their hearers about the Christian civilization that we are living in at the present time, doing this at both the expense of science and all New Testament revelation. As a matter of one hundred per cent fact, no more abominably perverse statements would be possible to make, for, as long as the so-called Christian countries persist in using reptilian and carnivorous forms of life, and birds of prey as the symbols of their National emblems, so long will the kingdom of God be procrastinated, in the dictionary sense of the term.

Furthermore, so long as the truth is squelched, and concealed, and disguised in regard to the facts concerning origin and life's history of the Old Testament. So long will the race be ever learning and never able to come to the knowledge of the truth, as the conclusion can not be escaped that the Old Testament, when read as being literal world history, is the most misleading book that was ever put into human hands. On the whole, when put through the process of modern psychology, and simmered down to its last analysis, Æsop's

fictitious narratives intended to convey some moral, are just as reliable as Jewish world history, before the middle of the ninth century B.C. Consequently a Christian civilization, in the very nature of things, can't come, as long as there is a denial of the progressive revelation all along. And such an accomplishment in its completeness, lies far far away in the future.

Generally speaking, relating nothing but the abstract truth, the multitude of people have never touched the ragged border of a genuine Christian civilization. As a matter of fact, there never was but one instance upon this earth, where a multitude of people were in perfect synthesis with God. By the happy coincidence of circumstances that instance was in a class entirely by itself; it was one where the multitude, so-called, were of one heart and one mind and soul; this being a prophetic picture of the rule of God upon the earth, in miniature. The account is chronicled in the last nine verses of the fourth chapter of the Acts. Christianity, as it was there demonstrated through Miraculous Power, was an ideal state. It was the only instance in the catalogue of time where the Christianity of the multiude was dynamic and in full action.

Judging by the analogy of Pentecost, and the one hundred per cent spiritual experience commemorative therewith, where the Mind of God and the Way of God was in complete control we shall have to be prepared for the consequence of a like occurrence. Psychologically, from such an experience, one that never took place before or since, where all were assembled with "one heart and one mind",

at which place, the Pride of man for once, was in total subjection, we learn that the Spirit is Sovereign, where He is allowed to dwell, and His Witness to the community is far more pronounced than to the individual.

Even the doctrines of self-estimation, self-inflation, individuality, and even private property went up in that flame. Even the Temple, and Priesthood, and the system it stood for became an irrelevance. Wherefore in this age, that has lost about all of the consciousness of God's wonder-working Power, to pray for the coming of the Spirit with an understanding what Holy Ghost Power would really mean, and with a faith nothing wavering, is indeed on the way to achievement. And the answer to such a prayer is prompt and decisive of all the supreme issues of existence.

In the stupendous process of natural evolution, running so far back that all imagination becomes staggered, there were many episodes in the systems through which life came up. Among those, were the fish-like characters, the amphibious representatives, the reptilian expressions, and the mammalians, the first to suckle their young, and show advance in parental affection.

Correspondingly, and judging the life in Christ, as we see it exemplified in the so-called, Christian countries, in their ecclesiastical pride, their political treacheries, and their money-mad financial systems which play the game of exploitation so successfully we are somewhere between the Baboons which would not stand for the erect posture, and the massive Gorilla, both of which branched from the main line and specialized. The nature of the

orthodox Christianity of our time, as a whole, when analogized by the Christianity of Pentecost, and thereabout, is like comparing the birds of prey to the gentle and peaceful doves, which symbolizes purity in the extreme. Thank God, that spiritual conditions, which are tied up in the grave-clothes of ecclesiastical control, are not to remain forever, as we behold them today. For, every prospect of Biblical exegesis is along evolutionary lines, especially so as the apocalyptical imagery has been observed in the white light of truth. Moreover, every spiritual proposition points in unmistakable terms to a day, when the ecclesiastical systems will have run their course. To a glorious day, when we shall be as far ahead of what we are now, as we are ahead of our Savage ancestors. A day, when the Tabernacle of God, is with men. Rev. 21–23. And when the Lord God Almighty and the Lamb are the Temple of that absolutely perfect condition. Rev. 21–22.

Slowly but surely we are climbing upwards into that normal Christian state where all the multitude of mankind will experience Supernatural Power through Repentance, and accepting Jesus Christ, and as they adapt themselves to the Christian environment, though we shall never reach it so long as our aims are purely individualistic, it being impossible for individualism to exist in the light of modern psychology or of its past performances, for we see that the work of such, are not the fruits of the Spirit. Individualism, at its best, is but one side of the truth.

Slowly but surely, the whole human race will learn its way upwards, just as lower forms of life

learned their way upward. It will learn that where human life was, and is, at the highest, God in Christ was and is most fully present. Consequently we shall struggle for the higher life, as the race becomes acquainted with the truth from all directions.

BRIGHTER PROSPECTS UNTO THE PERFECT DAY

In this age, or in an age not far distant, there are bound to come forth individuals who will be strong enough both mentally and spiritually to cope with the selfish and unrepentant situation of our time. Cope with the scientific propaganda, which has taken the spiritual crutches from many of the poor crippled souls — then offered such nothing to walk with. In the sphere of public usefulness these individuals will be as immovable as the mountains, as tender and gracious to the poor and oppressed as Jesus Himself. They will be men and women of unusual academic attainments, who will employ all of their faculties with the familiar scientific paraphernalia in connection with the Gospel of Jesus Christ. Preaching Repentance, as the change of ethical perception, change of the entire attitude, change of conduct, all resulting ultimately in change of character. Insisting that such is a deliberate facing about and going the other way, which amounts to the ethical revolution. Our churches are full of people, as every candid pastor will sorrowfully admit in private, who give not the slightest indication of a changed attitude or purpose. The churches will

utterly fail to achieve their declared purpose until there is a complete repose of methods and standards and people learn the value of life, from the standards of Jesus Christ.

THE SURVIVAL OF THE FITTEST BETWEEN GOOD AND EVIL

These spiritually animated individuals with a divine instinct for Christ and righteousness as true as the needle to the pole, will publicly attack the hypercritical, the political and ecclesiastical bigots of our time. They will do some extravagant articulating, telling the old defunct windbags, that harped on "16 to 1" so long, and then left America in the lurch in the days of her warfare, that they must repent, and just "the spot" where such get off. These spiritually animated individuals will be the reëmbodiments of the great literary prophets of the eighth century B.C. which were not foretellers, as is so erroneously conceived by the dead-letterites, but the forth-tellers that turned the nation of Israel from its henotheistic theology, to that of pure monotheism. Before the time of Amos, Hosea, and the great thought-revolutionizing Isaiah, the god of the Israelites conception had no jurisdiction beyond the boundaries of Palestine, with its 10,000 square miles of territory. He, to them, was simply one of the many, many gods that were in existence. Consequently, the monotheistic conceptions of the great eighth century prophets clashed with the former ideas of the Jews, exactly as the progressive student of God's truth clashes with the fundamentalists who

still believe the earth is flat, and the center of the universe. And so, these men with their advanced light upon the universal God, had to jump down the throats, so to speak, of those intellectual emetics, who still held to their henotheistic theology. The fact of the matter is, that the first chapter of Isaiah displays just how this was accomplished.

As to the early Jews believing in a number of gods, there are thousands of such evidences, among such is one of the very earliest of their laws. "Thou shall have no other gods before me". One of the hardest problems that the early Jew had to face how to counteract the influence of the stories about the other gods, which the Hebrews had learned from the Babylonians and Canaanites. And so, in all of the stories that had to do with other gods, they struck out all reference to the gods, and left only Jehovah as the majestic Creator and ruler of Palestine. To be sure, one may say the first chapter of Genesis speaks of the universal god. Yes, but we must remember that the first chapter of Genesis was compiled as it is, long after the henotheistic philosophy had been downed, through the preaching of the eighth century prophets, who had revolutionized the thoughts of their age. As a matter of one quintillion per cent fact, when the Bible is understood, as it has come to us through the psychological study of modern times, we suddenly discover that the genuine value of the Bible has been extraordinarily increased. Though we no longer expect to find in it a textbook in natural science, nor in all its parts equally authoritative even in matters of morals, and conceptions of God. This is bound to be so, for there is an in-

bred instinct in man, for the truth, which is much more pronounced than the instincts in lower forms of life. To be sure, in some men it is far more highly developed, than in others. And thus it was, in the eighth century prophets B.C. That's why Isaiah, though one of the aristocrats himself, went around in rags for more than forty years.

Recapitulating, the Christian propagandists of the future will put forth their most strenuous efforts upon this narrow-minded class, even as did the prophets of old upon the externally religious class of their time. This class holds the most downright of absurdities of all classes, for they seek to do the impossibility, that is, by their attempts to moralize unbelief, through the bulldozing attempts to club this world into the kingdom of God. Above all, let us not forget that such a procedure can not be accomplished, any more than we can eradicate and root out the instinct of a cat for a mouse. The class of individuals that tells the race, that it is possible to create love and righteousness by mere brute force, wilfully shut their eyes to the fact that, what the law could not do, in that it was weak through the flesh. God was forced to send his own son in the likeness of sinful flesh, as the magnet that would draw human hearts to Himself. And so, the idea that the physical can create the spiritual is one hundred per cent pure bunk. Or the idea that there can come forth an evolution of the body before there is an evolution of the mind, is an idea which is contradictory to every fact of both nature and genuine Christianity — and the philosophy and the absurdities of such ecclesiastical nincompoops, is so shallow that it will run dry before this generation is out.

In contrast to this age of frivolity and superficiality in the Christ direction, when people go to the mourner's bench chewing gum, and with a sickening grin on their faces, thinking that they are about to shake hands with The Exaggerated It, the evangelists of the future will be sedate and politic — with elegance of manners, throwing open the very flood-gates of eternal truth, using the inexorable facts of the whole natural universe, as the foreshadows of life in Christ.

In the age to come there will be no two-by-four windy intelligences, in the evangelistic fields, who are so handy with their hell-fire and brimstone, going about the country openly deriding and howling down modern knowledge. Moreover, consigning great discoverers and scientific teachers who have revolutionized thought, to an endless perdition of eternal torment. Too much stress in this and in other cases can hardly be laid upon the difference between the Christians of the future, and the illiterate Mutts of this age, "who seem to be something". At the present period, when Wall Street and Christianity share many things in common, the fly skillfully thrown by such embodiments of nincompoopery, seldom fails to rise some poor fish, that imagines it has hold of something real, instead of a fish-hook. In the age to come, when Christians will speak as the mouth-piece of Christ and of faith just as science is the exponent of reason and sight, all will be changed; their spheres will be different, but their object will be the same.

The Christians of the future, the "shining lights" of truth, will stress and force their utterances upon the subjects and fundamental doctrine

of Repentance, and Faith in Christ alone, as demonstrated through Paul's letter to the Galatians. Especially so, as this priceless document is now considered the formal Declaration of Independence of Christianity from conformity to Jewish legalism and ceremonialism. Paul's view has since become the world's view, and is endorsed by all modern psychology.

In this respect, the letter is the world's greatest and most influential document, ranking above the Magna Charta, the Bill of Rights, the American Declaration of Independence, the Constitution of the United States, and Luther's ninety-nine theses, for the declaration liberates the whole human race, the whosoever that accepts Christ, and Christ only, as the avenue of approach to Fatherhood of God, and Brotherhood of Faith. Paul's view was the only mental survey which could stand the test of time, and the only view which sets aside with entirety the arguments of all Judaisers. It was the psychological and progressive view; Jesus was the fulfillment of the Law, and when He died, it was in the eyes of God, nailed to the Cross with Him.

Early Christianity, according to the Sermon on the Mount, assumed that society was not to continue, as it was then organized, and that human nature was to be changed through repentance and faith. With that assumption the early Christians were in a position to see and appreciate the absolute principle of life at its highest. That is exactly the point with us. We must see things from the resurrection point of view, and persuade others, that hearts become changed through the

Cross. Paradoxically speaking, the destiny of mankind will be ultimately determined by two types of thought, namely the prophetic and naturalistic. Both of which are countenanced by innumerable proofs. In fact, so much so, there are no other alternatives. If the Christian doctrine of Heaven on earth does not triumph, the evolutionary doctrine, of neo-Darwinism, will see to it that the past and present Hell on earth shall be perpetrated, as long as there are men to fight. For, to the neo-Darwinism, weak individuals and weak people exist to be used, dominated and exploited by the strong. This is a modern explanation of the Survival of the Fittest — though one that Darwin never taught and one that appeals to a mind wholly unsubjected to Christ. This is a modern analogue of the tribal idea that God has a few favorites and those not His favorites exist only for the benefit of the "chosen people." Consequently, there can be no middle ground between the triumph of Heaven and the triumph of Hell, and no soul can remain neutral. The neutral is already an agent of Hell — a subject of the Empire of Evil. "He that is not for us is against us." The neutral is the enemy of Christ and the Supernatural, preferring the natural, the mere shadow to the substance, to the one hundred per cent belief to Christ.

Supercivilized and thoroughly Christian individuals of the future, having their grave clothes fully unloosened, and their organs of speech in keeping with the prophetic type of faith, will stress the doctrine of non-neutrality. In fact, they will turn the channels of neutrality and popular thought, or

the thinking waterways of this world in general, which are so highly polluted with rationalism, no sense of God, or no sense of sin, and modern substitutes for Christianity, unto the sparkling waters of the River of Life. The river purifies itself of all pollution as it flows within the boundaries of time.

That soul-delighting waterway, stupendous beyond all thought, compared with the streams of this world, where the old H_2O is as clear as crystal, shall eternally refresh and supply every famishing mortal, as they partake of its transparent and life-conferring fluid.

Along the banks of that river of life will be seen a great multitude of men and women — people who have imagined that modern science has done away with immortality of the human soul — likewise people who have the hallucination that Evolution and Christianity could not both be true — and people to whom Jesus Christ is but a common, ordinary individual. The last of which are to be pitied, as one would pity a fool or a lunatic, for theirs is the greatest of all mistakes. In fact, a mistake for which, in the very nature of all things there is no forgiveness.

It is surreptitiously true that there never was a time throughout Christian history when the humanity of Jesus has been exalted as the present. Not the ethics of Jesus, as we are recovering them through the study of the social implications of Christianity. But those, as soul-enthralling and soul-enrapturing, as they are, present but certain aspects of the whole truth. Faith, from any exposure brings its own reward, in the seal and witness to the Spirit, precisely as degrees of faith met

Jesus when on this earth. Christ trusted in before God, where the soul has never grasped the meaning of His Cross. And poor as this state of soul is, according to the types of old, shows distinctly the forgiveness there can be, apart from the apprehension of the ground of forgiveness. But Christ trusted in simply as a human being or the ideals of Jesus, which we are leaving the significance of, cannot save the soul of man — at their best, there is but a partial restoration of the spiritual eyesight. Consequently, the Deity of Jesus must be believed in; and His finished work on Calvary, for there is no alternative.

By a long-long-long odds, the most important thing that an individual can learn on this earth, is how "Eternal Life" as a present and conscious possession from God, *is spoken of in the Scripture.* And when we come to put the psychological examination upon it there we are struck, we are, in fact, mentally ossified, by the *way* in which *knowledge* is insisted on in the writings of John, who specializes upon this subject. These scriptures which alone set forth The Eternal Life, insist upon the personal knowledge of Jesus, in every chapter, and the epistle is written to those who believe in the name of the Son of God, that they may know that they have eternal life.

It takes no mental toil to believe, no deep anguish of soul in this struggle, as the masterpiece of all literature sets Him forth, but because of believing, it takes an adaptation to a new environment, a struggle for existence, and the Survival of the Fittest, far beyond any of that found throughout all nature.

The Christians of the future, will have done

carrying on any one-sided enterprises in exploitation, they will not ride the Cross as a hobby, telling men that such can be saved without any repentance, but a "right about face," alone. On the contrary, they will insist upon both. They will have, like Jesus, but one theme — the Kingdom of God, — the way and the means of its coming. They will take up and echo that strain until it re-echoes in the thunderstorms of a great multitude of prophetic types of faith-crying, "repent ye, for the reign of God is at hand." Repent that is — get a new mind; get a new insight into the real meaning of life and reorganize your life in union with it. See the world history from the amoeba to man, and from the Incarnation, and the Rising from the dead, in the light of the Will and Plan of God and set your own in coöperation with His.

Returning to those eminent individuals of the future, who are in a class by themselves because of their spiritual attainments, and their safe and sound theology, they will minister to the great multitudes of people on the banks of that immortal stream, using natural phenomena to elucidate pure, spiritual law, in Christ. They will excite the special attention of the multitude to all of life's dangerous practices, in both the natural and the supernatural kingdoms, spoken of so fervently, so earnestly, and fearlessly, throughout this whole volume. Faithfully warning the race, as a whole, to beware of all earthly waters, for those who satisfy their thirst with such are drinking at the "deceiver's well." Most impressively, they will proclaim to all men, women and children that the waters which Jesus Christ so freely gives are in-

deed the waters of life and those who drink of such shall thirst no more, for all desire which craves earthly satisfaction will pass away, as surely as they truly follow Christ, and lay hold on that Power that raised Him out of this scene.

This waterway will empty its flow into the boundless and immeasurable ocean of truth, which will surround all worlds, and no power in existence can withstand its prestige. Possibly this will come to pass when the race learns that evolution and Christianity are one; that each is a part of a process of the whole. The Bible declares that the natural is first, and then the spiritual. Or, carrying the thought to its full length, first the spiritual, then the natural, and then the spiritual reign of Christ — a new creation into which no curse can ever enter. At any rate, when the race, as a whole, acquires the knowledge which awaits it along these lines, there will be a tremendous stampede to Jesus Christ; and then a struggle for the life more abundant — and adaptation to the perfect environment by steady and energetic exertion, which will lead human souls to delight forevermore. Especially, as we *know* Him, and have "communion with the Father and the Son."

What a portion, indeed is the believer's! "Behold what manner of love *the* Father has bestowed upon such, that they who were once spiritually dead in sin and alienated from God, should be designated the children of God." This keeps us from self-occupation, the snare, that all substitutes for Christianity places before the soul, and draws our inconstant hearts to a love that first loved us. It is *the love* of which He is the object;

and He, being in the believers, makes them partake of it, even as the Father loved the Son, as He journeyed as Man, through this old world. Blessed indeed is this! May we be kept in the consciousness of this communicated life, in the Person of His "only begotten Son," sent into the world that we might live through Him! That is Christ, and Christianity — and the believers compounded, yet retaining their own individualities.

With this assurance, then, we must declare that, to understand the whole truth, as forced into notice through modern science, influenced on all sides by Evolution, and in Jesus Christ who is the truth, one must observe such phenomena as related to the Stream of all life. Moreover, to experience it, in the sense of having the peace of God, which passes all understanding, garrison one's heart and mind through Christ Jesus, one must let the truth lay hold of them, as well as their own seizure upon it. Fortunately, the present age is beginning to listen to the testimony which the Bible itself gives regarding its own origin and real character. And, as soon as that becomes known, the facts of evolution will popularize themselves.

Finally our contention is that development along the lines we have indicated would represent a genuine advance in the knowledge of all the universe, and a Spiritual life of magnitude and importance, since it would involve a truer valuation of personality and fuller exercise of that — faith indispensable to both science and religion which is "The substance of things hoped for, the proving of this not seen". No Mortal can deal justly whose eyes are not set on a future big with shining possibilities.

In no spheres of life is it more true than in that of education and the Christian faith.

And so, the winding and side winding narrative of natural law in the spiritual world leads up to this!

"I want you," writes the apostle Paul in the last chapter of his epistle to the Romans, "to be experts." Experts in what? "Everyone," he says, "has heard of your loyalty to the Gospel and it makes me rejoice over you. Still I want you to become experts in good." Such is the precise meaning of the apostle's words according to Moffat's translation. Experts in goodness, are the rarest of all forms of faith, and more precious in the sight of God than acres of diamonds, or tons of radium in the sight of men. Diamonds are gems of extreme hardness and refracting power which have become crystalized through the process by which the pure carbon has passed through, and can be seen at their best in dark places.

On the other hand, radium is the most valuable of all chemical elements possessing the property of giving off luminous and active rays accompanied by heat and light, without apparent loss of energy or weight.

In every sphere of life this is the day and age of the expert. The glories of nature are being rivalled by the experts and the enemies of life are being overcome by those who specialize in their chosen vocation. Consequently, the race steps out on the path of progress and education under the guidance and leadership of experts. Especially so, as the expert is the product of modern conditions. There is, and can be in the very nature of

all things, no higher ambition which a mortal can set before themselves than to become experts in goodness. There is no kind of an expert of which the world stand more need of, and there is no aspiration which the average man or woman can more hopefully endeavor to realize. Only a chosen few in every generation are endowed with the intellectual gifts to become thought revolutionizers of the highest order. In literature, science and art, only a small minority can ever hope to be anything more than amateurs, but in the realm of goodness and character everything is otherwise. The limiting influences which everywhere else confines the individual, are here blown to the winds, and colossal possibilities come into full view. In goodness or the adaptation to God's environment, the poor may become multibillionaires. So much so, that they can make the four-flushers and exploiters of our time, who specialize in giving out handouts, while the brass band is playing, look cheaper than thirty cents that was fished up out of a sewer. In goodness the poor may become rich, the simple become learned and the plain man may become an expert of the first magnitude. When we are asked to define what we mean by goodness or a perfect adaptation to the mind of God, the simplest answer is to point to Jesus Christ. Formerly no one doubted that Jesus in His character offered to the race the fairest and most perfect ideal of goodness the world had ever seen. But in this wiser though not better age, we are invited to remove the Figure of Christ from that pedestal, on the ground that His sympathy and pity are defects, and to prefer a type more forceful and more aggressive, a

type that is very handy with their padlocks, a type from which the tenderer elements of Christ's nature and character are entirely absent. However, the partial acceptance of this cold blooded view has led us Americans into a dreadful morass in which it is at present floundering, like some prehistoric monster in the mire and our one and only way of escape is to recognize that goodness is the supreme thing in life, and that goodness is what we observe in Jesus Christ.

How, then are we to become experts in goodness? There is on the whole, no royal road by which we may become good, only as we take the yoke and learn of Jesus. There is no process of magic by which we may swiftly arrive at that goal. Nor is the path strewn with flowers, on the contrary, the path is rough, and it is up hill all the way, but it leads to where no ray of darkness shall ever enter. And so, the languid Christian may in a lukewarm manner, be loyal to Christ but such will never become expert in Christness goodness.

The most effective method of becoming an expert in goodness remains to be mentioned, and it is by the way of experience. An expert in the primary meaning of the word, is one who has come to know by experience. To be Christian experts, we must practice what we preach. To be good, we must do good, for the Christian life is not a theory, it is a craft of the most artistic description. It is made up of ideals and applications. Consequently, it is worthwhile trying to be an expert in goodness, for goodness is the greatest thing in this universe that needs most to be taught. And the thing meanwhile, as the battle lines of religious

thought are beginning to be drawn up at a range and on a scale unparalled in history, the final issues of which are still very much unsettled in the minds of the ordinary American. The irresistible march of science and historical criticism of the Old Testament are the most amazing features of the modern world. It has introduced a new basis of authority, and it has fundamentally altered, in all college life, the interpretation of man's origin and destiny. The doctrine, of evolution, as all well-read people in Europe pronounce upon it, has more profoundly affected religious conceptions than has any other in the entire range of human history.

It seemed at first to many that Christianity could not survive if evolution and the conclusions of higher criticisms were admitted to be valid. Here was a heresy with which no truce could be made. But slowly and surely the deeper wisdom of the learned, spiritual group is asserting itself, and in the long run, truth, wherever found, proves to be of God, and it reveals itself as a constructive, not destructive force. The fact that universe has been an unfolding process, that all it contains is a developing affair, that revelation has been conformed to temporal and historical situations, is a support to a spiritual faith, not a hindrance to it. That man has come up out of earlier and lower forms of life to his present stage, and is big with potency of yet larger life fits in with a spiritual order rather than with a material one. On the whole the new and revolutionary views make for and support a more fundamentally spiritual religion than did old ideas of special creation. No account of the agony and heartbreak which underlie every step of spirit-

ual advance has been given. For the lonely prophet of a larger truth must, in any age, suffer as Jeremiah did. He must expect to be scorned and vilified, not only by those of a higher up order, but by the common Christians he disturbs. Truth is the most precious and costly of all things in the universe. It is only those who are ready to pay the price for it that can be its disciples and torch bearers. But when they are sincere, patient, endearing, humble, reverent, brave and allied with God, they do, in His own time, carry the precious standard forward. Such persons may well say, "Never on custom's oiled grooves the world to a higher level moves."

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